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DECEMBER 1932

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The coming and going of the eclipse of the sun on August 31 as recorded by the camera of Secretary Ernest W. Riggs from his office window at 14 Beacon Street, Boston

Our December Issue

This number is brought out especially for those who want to know what was said and done at the Annual Meeting at Montclair, and also for those especially interested in the Laymen's Foreign Missions Inquiry. Little space is given to anything else, but in January the HERALD will resume its usual form and perspective.

Dr. Clark's review of the Laymen's Inquiry book is being reprinted for general distribution and will form a part of the "literature" sent out by the Board to stimulate the reading of the Inquiry's Report.

The Editor perhaps is a bit fanciful in philosophizing on the picture of the recent eclipse that appears on our cover, but our readers will sense the reason why this is done. We must realize that the darker periods of the day are by no means permanent; that they will serve their purpose and then give way to better things.

Next month Treasurer Belcher will discuss one of the big questions of the day, namely, Can the Board draw upon its capital funds? Dr. White will continue his series on "The New Philosophy of Missions." We hope also to report on the conference of the Boards with the Laymen's Inquiry. And last but by no means least will there be the usual illustrated articles, news notes, personalia items and the like from the field. After all, is there anything better than what we get from the missionaries and their national associates?

Our cover picture is a reproduction of what is said to be a prize photograph of the eclipse and Franconia Notch. Mr. Harvey L. Meeken could doubtless secure copies of the photograph for any of our readers who might desire one.

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Foreign Correspondents, HUNDREDS OF WATCHMEN AT THE CROSSROADS OF THE WORLD

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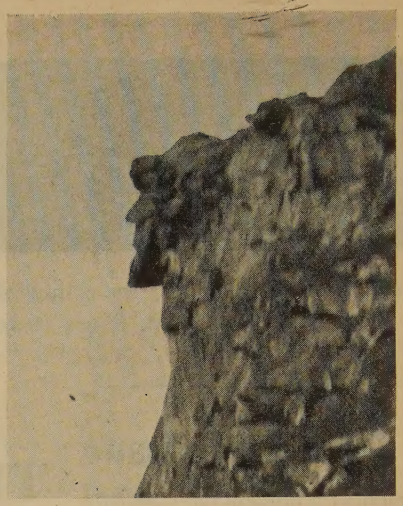
The Old Man on Eclipses



AS you know, I am a fairly old fellow, and I have lived through a few eclipses in my life; just how many I cannot recall. Most of them have been only partial, but not a few, total. They used to frighten me as they did my people, and even today they fill me with awe. Yet I have learned one or two things about them that I am going to share with you.

There are eclipses and eclipses. There are some that you see with the natural eye and some that can only be spiritually seen. Most of you are no longer afraid of the darkening of the natural sun. Your teachers have taught you better. You come to an eclipse as you would come to a show, and then you go back home and talk about it. I gather, however, that it is not always so in the moral and religious sphere. Many of you know what it is to be terribly frightened when your sun is darkened.

Take, for example, this world missionary work of yours. Some of you fear it is being eclipsed. You cite the heavy criticism that has come down upon the Cause like a great pall during the past five years; the disheartening decrease in gifts; the stifling effect of denominational machinery upon the spirit of benevolence; the burying of the soul of the Church in the formalities of rite and ritual; the paganism and secularism that have swept down over the Church as over the Nation, like that great ice field which once covered me and nearly smothered me; and now, the Laymen's Inquiry!!

You even wonder if the "permeation of the world by the spirit of Jesus" has not become a sentimental slogan only; if Jesus is "God with us" after all, or just "the best up to date," or if the First and the Last has not given way to the goddess of relativity. All too many of you are filled with fear and you see little else than a total eclipse of your Boards, if not of your Church and its great world mission.

I know how serious the situation is. Yet, let not your heart be troubled. Stand by and watch the providence of God unfold. Eclipses have their place in the economy of God. They create interest and stimulate study, for one thing. They turn the attention of humanity, for a time at least, away from petty cares and sordid pleasures to the heavens. They cause men to lift up their eyes and to behold the majesty of laws they cannot control. They make man realize how small he is after all and how great and irresistible is the Eternal. They draw us nearer to the heart of things.

So it is with these criticisms that threaten to extinguish the missionary enterprise. They have set people to thinking and talking about missions as never before. They are serving a useful purpose, and judging from what I have observed in all these centuries since the Savior was born at Bethlehem, they will reveal that corona of rarest beauty and charm which surrounds the Christian world movement. So welcome criticism when it is sincere and searching. Out of it will come new light and new life.

Yet after all eclipses are but transitory at the most. One moment they are here; another they are gone. No lesser light can live in the way of a greater. The moon is lovely and powerful, but it is always subservient to the sun. I have seen this proved many, many times. If, then, a church is in the way of the Kingdom, it goes; if a philosophy or a science arises to dim the luster of the Lord, it fails to hold humanity; if selfishness and sin challenge the supremacy of love, they, too, fade away before the Light of Life.

So take your stand with me, my children, upon a granite base of faith and, like me, set your face immovably toward the dawn of better things. So will you find serenity and strength.

An Appraisal of the Appraisal

A Review of the Laymen's Inquiry Report*

By ALDEN HYDE CLARK

THE eagerly awaited Report of the Commission of Appraisal of the Laymen's Foreign Missions Inquiry is now before us. It is a matter for regret that newspaper headlines have often given a distorted idea of the spirit and content of the Report. Friends of missions should be on their guard against allowing these headlines to prejudice their view. Three facts stand out clearly as a result of a careful reading of the Report. (1) That the Commissioners brought back from their trip of appraisal a strong and unanimous belief in the importance to the world of foreign missions if conducted on sound lines. They say: "That these missions should go on, with whatever changes, we regard, therefore, as beyond serious question." And again: "If the future way of the mission is to be—as it can be —the exacting way of the best, its welcome abroad will be secure, its position permanent, and its command re-established over the hearts of those to whom the difficulties of great tasks are an added incentive." (2) That their criticisms of what they saw were always meant to be constructive. Their Report gives clear endorsement and recommendations for improvement of every one of the main departments of present missionary work. (3) That their recommendations, while looking toward certain ultimate economies in some departments through concentration, indicate many lines of advance which would require, for some years to come, large additional funds for their fulfillment. They say: "But of the rest (of mission work), arousing in the observer a perpetual wish for more funds so that it might be done better, there is enough to bankrupt Christendom."

There is a reasonable fear that the character of the press releases may result in misunderstanding of the Commission's attitude and lead to decrease in contributions for missions by some givers. It can be said with assurance that nothing was further from the minds of the Commissioners than that this should be the result of their study.

In this article I shall attempt only a bare statement of a few of the salient features of the Report, with brief comments on one or two questions raised that seem to me particularly vital to the missions of the American Board and a first tentative word of critical judgment on the Report as a whole.

I. Missionary Motive and Principle

The first four chapters give a masterly and persuasive presentation of motives and principles of missions advocated by the Commission.

The first chapter affirms that missions should go on but that they should do so in somewhat changed ways. This chapter recognizes services of missions which are permanent as well as others which are temporary. The second chapter deals with the relation of Christianity to other faiths and gives the broadest possible interpretation to the ideal of sharing. It looks forward not only to a mutual influence of one faith over another, but also to a possible continuance of the non-Christian faiths alongside of Christianity for an indefinite period. The third chapter sets forth the uniqueness of Christianity in symbolism, in fellowship, and in conception, all of them centering in the life and service of Jesus and together offering a unique gift to the world. The fourth chapter gives full recognition to the value of other mission service than the distinctly evangelistic, and expresses the conviction that such service is in itself an expression of the gospel if rendered by men of Christian experience.

In these chapters the Commissioners have frankly acknowledged marked doctrinal differences among themselves and in the churches that support missions, and have sought to base their position on "underlying agreements belonging to

**Re-thinking Missions: A Laymen's Inquiry after One Hundred Years.* Harper & Brothers, New York. $2.00.

the essence of Christianity as a historic religion." In spite of this, from the point of view of many leaders of missions the liberalism of these chapters is so pronounced that it has already caused grave concern. For myself, I have become increasingly convinced that our great task is to present Christ by life and word in the sure faith that He will draw men unto Himself. As this faith has deepened through observation of His power over men, anxiety as to the exact ways of His expression has grown less. To combine the liberal approach of these four chapters with deep Christian experience and devotion, as some of the greatest missionaries are now doing, seems to me the most effective form of Christian evangelism and the one most likely to result in a strong Church as well as a pervasive Christian influence.

II. Mission and Church

Chapter V recognizes the valuable accomplishments of Protestant churches in mission lands but criticizes severely their earlier narrowness and their present sectarianism and Westernism. While making many suggestions for the growth of the organized church it asserts that the primary aim of missions is not to build the church as an institution, but to permeate the personal life and the fabric of society with the spirit of Christ. This means that the missionary should not only do all that he can for the existing church, but should work in close fellowship with those who have felt the appeal of Christ even when they remain outside of the existing churches.

This chapter raises one of the most serious questions of the book in regard to the present tendencies and practice of the American Board missions. The process of devolution upon the native church has been going forward rapidly in our missions. There is real question whether some of these churches are as yet qualified to give adequate expression to the broader spirit of permeation outside their own boundaries on which the Commission lays great stress. Can a combination of the two ideals be made? The solution of this problem would seem to lie along the line of a two-sided devolution such as is taking place in many fields, namely, a devolution to the church of all things most intimately connected with its life and all things that it is well qualified to handle, and a devolution to other allied bodies, which may have a broader objective, of the other activities of missions.

Missionary leaders everywhere should consider most carefully the Commission's recommendation that foreign subsidies to churches should be decreased more rapidly than at present and the related suggestion that lay leadership of rural churches should be greatly developed.

III. Institutional and Social Service

Chapters VI-XII deal with the institutional and social activities of missions, each one of these chapters being the result of the study and report of a subcommittee. They cover:

(1) Secondary and Primary Education
(2) Higher Education
(3) Christian Literature
(4) Medical work
(5) Agriculture
(6) Industry
(7) Women

These chapters give a quick survey of activities now conducted by missions and valuable suggestions for their betterment. In each chapter the following underlying principles are emphasized:

1. These activities should not be thought of as entering wedges for the gospel, but each in its own right should be regarded as an expression of the gospel. The service of school and hospital should be disinterested. Direct evangelistic ministries may well be included but they should not be forced upon those who are being served.

2. If in their own right these services are to express the gospel they must be well done.

3. In order that these things may be well done missions must follow a vigorous policy of concentration, since at present they are attempting to do more than they can do well.

4. In order to secure a fearless policy of concentration it is necessary to have the help of a central American agency, since neither missions nor nationals can be relied upon to give up cherished institutions in order to secure this needed reform.

Missionary leaders will probably agree with the Commissioners that we should emphasize the present tendency toward fewer and better mission institutions although they will maintain that the sheer need in many fields still justifies the maintenance of some simple institutions that do not measure up to high standards of efficiency. There will be more disagreement in regard to the Commission's strong protest against some of the ways of using institutions as agencies of Christian propaganda. However, there is a growing body of missionary opinion which is in general accord with the Commission's point of view and believes that institutions that respond to the challenge it offers to Christian expression in every part of their life will be more effective both in presenting the way of Christ and in winning people to His discipleship than those that use any suggestion of compulsion in religious matters.

IV. A Centralized American Mission Organization

Chapters XIII and XIV of the Report bring to a head the suggestions made in preceding Chapters for a unification and concentration of work on the fields and a central agency in America to deal with general principles and to effect this unification and concentration. The Commission approaches this latter problem with recognition of the difficulties involved in the carrying out of their recommendations. They make clear that their suggestions as to method are tentative but they state in strong terms their feeling that the lack of a central administration in America is greatly retarding progress toward union on the field. They, therefore, suggest a far-reaching change in the American administration of missions through the establishment of an organization composed of Board representatives and experts chosen without reference to their denominational affiliation, with executive officers from the participating denominations as advisers. It is their recommendation that administration under this interdenominational Board should be through separate departments of work—evangelization, education, medicine, rural life, finance, etc.—and that corresponding with the administrative officers in America should be field directors on the different fields. They realize that the carrying out of such a program will be most difficult and, therefore, suggest that it should be done through a series of orderly steps covering a period of years so as to cause a minimum of dislocation in the continuing enterprise. The questions raised by these chapters are many and difficult. They will be briefly indicated later.

V. General Comments on the Report

I. In spite of the attention it gives to questions of organization the central emphasis of *this Report is deeply spiritual.* One carries the impression that the authors have constantly borne in mind the purpose of missions which they set forth in the third chapter—"To seek with people of other lands a true knowledge and love of God expressing in life and word what we have learned through Jesus Christ, and endeavoring to give effect to His spirit in the life of the world."

2. The Commission places great emphasis throughout on the quality of the missionary and devotes the first part of the thirteenth chapter to the securing of appropriate missionary personnel. Although they state that men of moderate intellectual gifts may yet do valuable service, *the emphasis of the Report on missionaries of outstanding qualities of insight and statesmanship may lead some readers to an undervaluation of less outstanding men.* Missions need many more outstanding men and must make every effort to secure them. In my observation, however, missionaries who are not of outstanding ability but who are truly Christian in experience and attitude are often most effective. Many such men are now needed and will continue to be needed to render services to the younger churches which those churches cannot afford to lose.

3. The strong criticisms voiced by the Commissioners are seldom balanced by reference to the evidences of constructive service that lay ready to their hand. The recommendations of the Report are almost entirely based on the best work the Commissioners saw. Limitations of space and the desire to avoid the singling out of

particular pieces of work for praise may account for the *failure of this Report to give more recognition to success alongside of its criticism of failure.* Whatever the cause for this omission, as a result of it the sum total effect of the book on the general reader is likely to be far more negative than the facts warrant or than the Commission desired.

I give two illustrations of this tendency out of a number that I have noted. In Chapter XI occurs this sentence: "In neither India, China or Japan have missions studied carefully the problem of industry." In India the National Christian Council appointed a commission consisting of an expert from Great Britain and a missionary and an Indian who had been engaged in industrial service. This commission spent more than a year in a fairly comprehensive study of the industrial problems of India and made a valuable report which furnished the basis of widespread discussion in mission circles. Very many—perhaps most—missionaries of India have studied carefully this Report.

In Chapter XII it is stated: "There is, however, a field of unexplored possibilities for fellowship of Christian leaders with women of non-Christian faiths." I can immediately call to mind in cities from the south to the north of India missionary women who are doing outstanding work in fellowship with non-Christian leaders. Indeed, Miss Alice Van Doren is a missionary who was appointed by the All-India Women's Association as one of their small committee that went to Delhi to secure the passage of the Sirda Act for the raising of the marriage age of women. Certainly many missionaries have explored rather deeply into these problems.

4. The total picture painted by the Commission appears too flat. It does not seem to have an adequate missionary perspective. It has cultural perspective, it has religious perspective, but it *does not seem to take much account of the truly remarkable progress that missions have made in the last twenty years along every one of the main lines advocated by the Commission.* The Commissioners minimize, for instance, the value of the unique progress in the movement toward church union on the mission field, yet one of their principal criticisms of the existing church concerns its sectarianism. The united churches are open to criticism, but they have all overcome much of the old sectarian narrowness and are organized on a basis of broad inclusiveness. They are doing pioneer work toward the establishment of a more Catholic unity among the Christians of the world.

The Commission, in spite of their emphasis on concentration, give little recognition to the many interdenominational institutions which have sprung up and represent a great advance. I have myself been principal of two institutions which were a few years ago under a single mission but are now under united control. The first of these, a Training College for Christian Teachers, is now under the management of a board representing seven missions, while students of seven other missions are educated here. Because of its strength this college has been able to command the best qualified man in Western India, as its principal. The second, the United Theological College of Western India, had to overcome strong local prejudices in several places and two other theological schools had to be closed before it became the accepted school of four British and American missions and of the Western India Synod of the North India United Church. In neither institution is the principal hampered in any essential matter by the interdenominational and international control which is in practice exercised by an efficient local board of management. These are samples of the remarkable growth, all over the mission field, of strong institutions which are the result of coöperative effort, and were created not because of pressure from abroad, but because of the desire of the local Christian forces. This gives them enduring strength. The striking progress of the last few years in these institutions is a prophecy of further progress in the same line if matters are allowed to go forward in a wise way.

5. The ideal of a united plan for all Protestant missions around the world that lies back of the suggestion of the Commissioners for *a central organization in America for the admin-*

istration of missions will appeal strongly to us all. Indeed, in such matters as our dealing with higher education in India and China and in several other lines we are already moving toward a closer coördination of the efforts at the home base of the boards. It may be that the time has come when some further long step in this direction should be taken. *The proposals of the Commission in regard to this are so revolutionary that they raise many questions.* I shall mention three of these:—

(1) The Commission in this suggestion makes no specific reference to the fact that much of our mission work is increasingly international in support. *British and Continental Boards may well deplore any suggestion of central American control of mission work in which they have an interest, on principles and plans put forth by a Commission in which they had no voice.* Would it not have been more constructive if, in the recommendations of the Commission, recognition had been given to the desirability—even the necessity—of going forward in plans for radical change only after European boards had had full opportunity to share in the planning?

(2) The missionary enterprise has at its heart the conviction that personality has supreme value. It relies for its effectiveness on the contact of personality with personality. Its present organization on the field is into missions which are in effect big family groups where personality can have both large freedom of expression and friendly guidance. The boards at home are in general not too large to have intimate relations with their missionaries and close knowledge of their situations. The churches behind the boards, in turn, are able to keep a warm personal interest in their missionaries and their national associates. *It is hard to see how the American administration of all this work can be centralized without losing some of these essential personal values.* The proposed central organization in America with its "field directors" in mission lands suggests the efficiency of a big business enterprise. Is there not danger lest, in setting up such an organization, something which is rare and, indeed, something which is of the very essence of the missionary spirit might be seriously impaired? The gains that would come from central administration are apparent. Its possible losses are less apparent. Is it not at least possible that we might, by an immediate wholesale adoption of it, secure a gain in efficiency at the expense of a far greater loss of higher values?

(3) The Commission seeks to secure a more effective unity of action by Protestant missionary forces. In accordance with their proposal this unity is not to be secured gradually by developing the present processes of working together, but by the creation of a new agency. They propose a very liberal interpretation of the principles and aims of missions, an interpretation which is now acceptable only to a minority of missionaries and their supporters, yet it is a part of their plan that so far as possible Protestant forces should unite in the carrying out of the program. *It would seem to be a necessary principle that when a minority desires to change the attitude of a majority, it must seek to do it by the gradual processes of conference and common experiment.* It would be only after this method had proved fruitless that a minority group would be justified in turning from it to another way. As a matter of fact, as we have indicated, the Christian movement in mission lands and the missionary leadership in England and America have shown remarkable development along lines of broad interpretation and greater coöperation. Would not the wise and right course, therefore, seem to be to continue and accentuate the present movement of progress from within rather than to create a new central organization to exercise pressure from without? Incidentally it is hard to see how one is to reconcile the creation of such an organization with the development of the present accepted policy which is approved by the Commission of devolution of responsibility to local bodies that are increasingly national in composition and control.

There is a proposal that would preserve the advantages of gradual and experimental progress and at the same time give increasing recognition to the value of such united action as the Commission recommends. It is *to work out plans for united action in certain specific departments of mission work such as the medical, the agricul-*

tural, and the industrial. In such departments the benefits of united action are clearest and the obstacles in the way are the least. In such a proposal the Commission and the Boards may well find common ground.

The Report a Challenge to Greater United Action

We should study most carefully the Commission's recommendations for securing more united action by the Boards. This study will have to be made in closest consultation with the leaders of the missionary movement in Great Britain and Continental Europe, as well as in mission lands. It is our strong hope that the Commission will take an active part in such a study, and that the ultimate outcome of it and of all the effort that has gone into the Laymen's Inquiry may be a marked strengthening of the great enterprise of making the spirit of Christ the controlling force in the life of men.

By courtesy of the Boston Post

THEY SEEM TO BE PLEASED WITH THE LAYMEN'S INQUIRY REPORT

At any rate, the picture was taken after they and other members of the Prudential Committee "welcomed the Report" and authorized Dr. Goodsell and his colleagues to prepare literature on the Report for use by the ministers, laymen and laywomen in the churches; and after the Prudential Committee had voted, in accordance with Dr. Holt's recommendation, to ask the Executive Committee of the Inquiry to continue its Appraisal Commission for conference purposes.

Left to right: Dr. Holt, the Board's new Vice-President; Dr. Leavitt, Chairman of the Prudential Committee; Dr. Potter, President of the Board; Dr. Goodsell, Executive Vice-President.

The Conference with Missionaries

A CONFERENCE of Board officers and missionaries on furlough or retired was held in the First Church at Monclair just before the Annual Meeting of the Board. The session on Sunday evening, October 16, was given over to a devotional conference under the leadership of Secretary Clark. Here sources of power for our missionary task were considered and the hearts of all were bound together in common supplication for God's blessing on the meetings ahead.

The morning of Monday, October 17, was given to what is often called "the Occidentalizing of the missionary." The main theme was *Understanding the Situation in the Churches*, Dr. Goodsell presiding. Brief presentations were as follows: *The Board and the Denomination* by Dr. Goodsell; *The Outlook in the Churches* by Dr. Charles Emerson Burton of the General Council; *The Pastor's Missionary Problem* by Rev. William W. Patton of Glen Ridge, New Jersey; *The Problems of the Prudential Committee* by Rev. Raymond A. McConnell of the Committee; *What the Missionaries Can Do for the Churches* by Secretary Eddy.

There were questions and answers and a general discussion on various questions raised.

In the afternoon the Conference considered, under Secretary Seabury's leadership, the vitalizing of the missionary projects. Miss Uline spoke from the point of view of the Board; Superintendent Spooner of New Jersey, from the point of view of the State; and Dr. William D. Street of White Plains, New York, from the point of view of the Church.

Monday evening was given over to discussion of fundamental policies in retrenchment. Secretary Fairfield presided, and much time was given to the Oberlin proposition referred to in our report of the Annual Meeting.

Part of the Tuesday morning session was taken by the Findings Committee, whose Chairman was Dr. Rawlinson of Shanghai. Dr. Goodsell spoke upon the coming Annual Meeting and the place of the missionary in them, and Rowland M. Cross of North China brought the meeting to a close in a culminating devotional service and period of prayer for the Annual Meeting.

The Findings, as adopted by the Conference, were as follows:

I. Our main task as a Christian Church is to pass on to others what we find in Christ and to demonstrate the dynamic arising in Him by engaging in every form of service necessary to the building up of the social, economic, and spiritual welfare of all peoples.

II. The missionaries are a bond between the churches at home and those abroad, interpreters of each to the other, a channel of information about the work; and while they are human, the churches expect of them also a contribution to the upbuilding of their spiritual life. The Christ life speaks for itself.

III. We feel that the continued development of the "system of projects" is wise and that its coördination with the budget system of the Board should be continued and strengthened.

In the future development of the Project Plan we recommend that there be cultivated a stronger relationship between a church or a group of churches and a reasonably large and specific unit of Christian service in a foreign field. Effort should be put forth to concentrate the interest of churches at home on a carefully selected project or limited group of projects.

It is the responsibility of the missionaries to make this relationship vital. In connection with effort to this end there should be plans to develop also in the home churches a knowledge and appreciation of the national Christians and leaders in the various countries concerned. All this should aim at bringing into closer relationship the home churches and those in foreign fields.

In presenting projects to the churches it should be kept in mind that some people are influenced by personalities mainly, others are attracted by concrete pieces of work, and still others by devotion to the cause in general.

Wherever possible missionaries concerned with particular projects should spend a generous amount of time with the church or group of churches related to the project.

IV. We recommend that a careful study be made of "specials" with a view to amalgamating them into the general funds and work of the American Board, all being done with due regard to both the wishes of the donors and the missions or missionaries concerned, and that in the interim whenever reductions of general work appropriations are necessary the Board and missions concerned (or organized bodies on the field) shall take into careful consideration the relation of "specials" received by a particular unit of work to the general work funds received by the same unit and other units of work.

V. The Conference received the following suggestion from a group of missionaries: "That rather than witness a large number of missionaries being withdrawn from the field for financial reasons only, it would be better that a further reduction in the allowances of missionary personnel be made sufficient to make possible the retention of those faced with withdrawal. As long as the present financial difficulty continues the Board should continue its present policy, appointing new missionaries only when required for very special emergencies."

We recommend that this suggestion be submitted by the Board to the missions for their opinion thereon, and that, at the same time, it be sent to the churches as an additional indication of the extreme seriousness of the present situation. [This Finding was referred to the Business Committee of the Annual Meeting and later to the Prudential Committee—Ed.]

VI. We note that the Department of Labor at Washington has recently ruled that non-quota students in educational institutions in the United States be not permitted to engage in gainful labor during their period of study in this country. We recommend that the secretaries of the Board earnestly solicit a reconsideration of this ruling in view of the following:

1. That the students concerned offer no serious competition with American labor. In reality they spend more in acquiring their education than they can possibly earn while doing so. They thus bring money into this country rather than take it out.

2. That, being already in this country, they are suddenly deprived of a means of helping themselves and will thus become dependent upon others.

3. This ruling will decrease the number of students who can enter American educational institutions from foreign countries and so will lessen the contribution these institutions can make to the reconstruction of life in the countries concerned, and will weaken their influence in building up international understanding and friendship.

4. Such a ruling places the United States in the position of denying foreign students privileges already offered by various foreign countries to American students.

5. In short, this ruling not only deprives students of privileges they had expected to receive but also puts the United States in a false light before their friends in the respective countries of the students concerned. The result is that the United States stands to lose much more than it can ever gain by such a ruling. [This Finding was adopted with the understanding that the secretaries would revise the phraseology to fit what has already been done along this line.—Ed.]

VII. The Conference questions the effect of the news releases on the Report of Laymen's Foreign Missions Inquiry, but votes that it welcome the investigation carried on by this Commission and advises the constituency of the American Board to study carefully the complete report when it comes to hand.

The Montclair Meeting

First Congregational Church, Montclair, New Jersey
where the Annual Meeting Was Held

THE 123rd Annual Meeting of the American Board, held in the First Congregational Church, Montclair, New Jersey, October 18-20, can be termed at least a memorable occasion. For whether one thinks of the number of times he lost his bearings in that capacious, magnificent plant, or the way it rained morning, noon and night, or the criticisms of the Board that were so freely offered, or the lively discussions that took place on the floor of the house, as well as in committee rooms, at the luncheon table and at the street corners at the Parish House; or whether one thinks of the stimulating forums and conferences, the inspiring addresses heard, the impressive communion and commissioning services held in that beautiful cathedral, and the rich heart-warming fellowship with the missionaries and others of kindred spirit, including our hosts and hostesses—he knows that "Montclair" will long live in his memory as a mountaintop experience.

The total value of any Annual Meeting must always lie in the reaction of those who attend it, in the changes that take place in them, in what they take in, think over and will to do. Judged by such a standard it is too soon to evaluate the Meeting, but we can at least quote these few typical "impressions":

Dr. John E. Merrill of Aleppo, Syria, wrote this after the Meeting: "The summoning of outsiders of reputation, of men identified with home rather than foreign interests, of nationals to throw light on the situation, was somewhat unusual and to the good. The march of the missionaries seemed to strike the popular imagination. There were a good many sermons. The use of the forum was good. The Board, churches, Christians are on the defensive. We may and should move freely into a new day. The keynote of the meetings of the Board heretofore has been presentation; this year there was an attempt to make the keynote consultation. The general impression of the Meeting was strong.

Mr. Charles H. Fahs of the Missionary Research Library, and one of the best thinkers in the missionary world, felt that the note of reality was present at every moment and that the temper of the Board's missionaries was impressive and heartening. Then he went on to say: "The progressive attitude of your Board, your staff and your missionaries as betokened by the discussion of the Laymen's Inquiry Report, and especially in the forum led by Dr. White, as well as in other ways, was almost startling to me, even after my long acquaintance with American Board leaders. The vividness of this impression was in itself enough to make the trip to Montclair abundantly worth while."

Rev. Ada Stone Anderson of Webster Groves, Missouri, president of the Congregational Women's Missionary Society of that state, has written: "I feel that we had a wonderful Meeting at Montclair. The things I heard and the emotions I experienced will remain with me during these coming months, and I am certain they will continue to inspire me to more earnest effort in the cause that has long been dear to my heart. . . . I considered the forums and conferences especially helpful. We who are striving to promote our missionary work in the home states and churches need just such material as comes out of such conferences."

Professor Daniel J. Fleming of Union: "Mrs. Fleming and I both thought the meetings were sustained at a high level, and I certainly feel like congratulating the Congregational constituency on their

forward-looking Board as well as the Board on their very responsive constituency."

We note that Dr. Gilroy says this in an editorial in *The Congregationalist:* "Never have we attended a Meeting where the note of reality was so predominant. . . . What impressed us at Montclair was the way the open mind and the open quest were associated with the notes of courage and determination. . . . It was an impressive sight to see eminent missionaries pleading with the Board to reduce their salaries rather than to reduce the force. . . . If every Congregationalist and Christian in our Fellowship could have been at Montclair, the present problems confronting the Board would be quickly solved."

Mr. Scotford of the Commission on Missions said in his article in *The Congregationalist:* "An atmosphere of realism permeated the Meeting. . . . Rarely has the writer sat on a more inspiring gathering than when the missionaries demanded that their scanty sustenance be reduced rather than that the Cause which they serve should be hampered." And in *The Christian Century* the same writer says: "This oldest of American foreign mission boards seemed quite willing to walk in new paths. . . . A new willingness to face criticism was quite evident. . . . The attitude of both secretaries and missionaries toward the press releases of the Laymen's Foreign Missions Inquiry was most heartening. . . . The spirit of the missionaries was superb."

Messages from the Platform

It will not be necessary to give the details of the program. The order printed in the October MISSIONARY HERALD was followed with but minor exceptions.

Aside from officers of the Board and chairmen of committees, etc., those who spoke from the platform were: Rev. Archibald Black, pastor of the First Church of Montclair; Dr. A. R. Kepler of Shanghai, secretary of the Church of Christ (United) in China; Professor Israil Latif of Forman College, Lahore, India; Dr. Jay T. Stocking of St. Louis; Mayor Oscar L. Carlson of Montclair; Dr. Wilfrid A. Rowell of Hinsdale, Illinois; Professor Oscar M. Buck of Drew; Dr. Kenyon L. Butterfield of the International Missionary Council; Dr. Walter H. Judd of China; Miss T. C. Kuan of the National Christian Council of China (interpreted by Rev. Rowland M. Cross of Peiping); Superintendent Walter Spooner of the Middle Atlantic Conference; Miss Amy O. Welcher of Hartford; Dr. William F. Frazier of Burlington, Vermont; and Dr. Chester B. Emerson of Detroit.

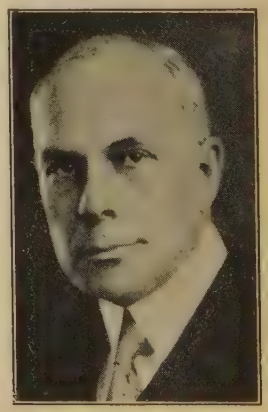
Mr. Black gave a felicitous word of welcome from the entertaining churches, namely, First Church and Watchung of Montclair, Union in Upper Montclair and Glen Ridge. Dr. Kepler dwelt upon the task before the Church in China today, and Professor Latif told among other things how Christianity came to his grandfather in Northern India and what it has meant to his family and will mean to his country. Mayor Carlson brought the greetings of his city. Dr. Stocking prepared us for the Sacrament of the Lord's Supper. Dr. Rowell preached the Annual Sermon on the theme: "Christian in the New World." Professor Buck spoke out of a close study of oriental religions and out of a deep and broad Christian experience, while Dr. Butterfield gave the Meeting the benefit of expert investigations in the Rural Orient.

Dr. Judd gave out of his own life in China and his observations in America what his great audience came to hear, and Mrs. Judd received at the commissioning some heartfelt and thoughtful messages from Miss Kuan and Superintendent Spooner. Miss Welcher presented in word pictures some Christian nationals and missionaries she had met on her recent

PROFESSOR BUCK

MRS. JUDD

DR. JUDD



DR. ROWELL

tour of the Far East, and Dr. Frazier gave us a thoughtful and forceful address upon a subject of long-standing moment to him and other state secretaries: the meaning of missions to the Church.

Dr. Emerson led the thought of the Meeting in its two main devotional periods.

Judging, however, from reports direct or indirect, partial and otherwise, each speaker had his own following at Montclair and thus helped to make the inspirational element in the Meeting a real factor in the life of those attending.

The Missionaries and Their Offer

Thanks to the Conference of Missionaries held with the officers of the Board just before the Annual Meeting, missionaries were much more in evidence at Montclair than the program seemed to promise, and it is safe to say that while they were not on the platform enough to suit the great majority of the attendants upon the Meeting, they nevertheless powerfully influenced the sessions.

From the names on the registration book in the hands of Mrs. Arthur H. Churchill and her efficient committees on arrangements, hospitality, and the like, there were over 80 active or retired or former missionaries present. We can remember no Annual Meeting where so many were in evidence or which so many attended at their own expense.

It was to the missionaries—particularly to a small group residing at Oberlin—that the Annual Meeting was indebted for one of its deepest and yet uplifting experiences. This was when it was announced that the missionaries in conference had voted to ask the Board to submit to the Missions the proposal that instead of further reductions in personnel on the field the missionaries receive a further cut in salary large enough to meet any necessary reductions in budget expenditure. And while, to be sure, this did not represent the actual votes of the majority of missionaries attending the Conference, it had nevertheless an inspiring effect upon the Meeting.

The Big Question of Missionary Withdrawals

Coincident with this offer of the missionaries, but not a part of it, was a criticism vigorously expressed in private, in the Conference of Missionaries and on the floor of the Annual Meeting by some of the Board's staunchest friends over the method of procedure followed by the Prudential Committee in the withdrawals of missionaries authorized during the year when the heavy cuts had to be made.

The Threefold Criticism

These friends were greatly disturbed over three matters concerned with the reductions: first, the fact that the Board had sent out new missionaries this year even though it was recalling some now on the field; second, that the Board did not consult beforehand the churches involved in the support of missionaries being recalled; and third, that the selection of missionaries to be withdrawn was not referred to the missions or to the national church bodies which act for them in such matters nowadays. It is safe to say also that back of these questions there was a challenge of the Board's entire program of recalling missionaries. Naturally such a complex question made it difficult to think the whole matter through in the time allowed at an Annual Meeting, but we believe that the discussion went a long way toward clearing the matter up in the mind of most.

As not a few other friends of the Board beside those of Oberlin are vitally interested in this fundamental question, it is quite fitting that we give here the Board's point of view as expressed by the foreign secretaries whose duty it was to carry out the action of the Prudential Committee with reference to the withdrawals of missionaries.

Principles Governing the Withdrawals

First, we should mention the underlying principles on which we have felt compelled to act. For three years the Board, under the pressure of decreasing receipts, has been forced to economize. The earlier economies came largely in two ways: first, by the cutting down of the list of new authorizations so that, because the Board should replace only part of the missionaries dropping out, the total missionary force would decrease year by year; second, by definite percentage cuts in appropriations to the fields. Such cuts were the easiest, indeed, almost the only available way of getting immediate results. These cuts meant that national workers who had entered into Christian service in full confidence of continued support by the Board had to be dismissed and that promising students who had gone through earlier stages of education and wanted to go on to prepare themselves for Christian life service had to be refused. It also meant a grave danger of loss of morale on the part of the native churches with which we are coöperating because of the new burdens which the Board was suddenly thrusting upon them.

When last spring it became necessary to put into effect at once economies far more drastic than had yet been attempted, there was one thing upon which all agreed, and that was that in loyalty to our national coworkers in the missions and to the struggling younger

churches we could not allow the full force of this new blow to fall on them. To avoid this the Board saw no other alternative than to take drastic measures to reduce the staff of its secretaries and missionaries. The proposal was made to the missions to close certain institutions and stations, and such closing threw out of definite positions certain missionaries. Others of the missionary staff were engaged in work that in a time of crisis seemed of secondary importance. Still others were not perfectly adjusted to the work that they were in. Thus in various ways the list of those on the different fields who could in the judgment of the Board best be spared at this juncture was made.

The Board felt it could not take upon itself, however, the full decision. Indeed, the ordinary rules of the Board make no provision for recalling from the field missionaries except for grave cause. In writing to the fields, therefore, our secretaries could not write of decisions, but could only place the situation before these missionaries involved and ask for their coöperation. There was a wonderfully loyal response from almost all. Realizing the crisis the Board was and is in, they have coöperated to the full.

Reasons Why Supporting Churches Were Not Consulted

Under the circumstances when the foreign secretaries first wrote to the missionaries, it was impossible for them to take into confidence the missionaries' friends in America. The matter was still undecided, and it would have been highly unwise to disturb supporting churches in America until things had reached a more advanced stage. Naturally, some of the missionaries shared this proposal with friends in America so that in some cases churches and friends here heard about it when it was still in an unsettled stage. The Board tried its best as soon as anything was definitely decided to share the whole question with the churches most involved, but failures to do this thoroughly have been discovered and are deeply regretted.

It does not need arguing that when such drastic actions as these are called for the Committee cannot make its actions dependent on the consent of the churches especially interested in the missionaries involved. These churches are naturally loyal to their missionaries and could hardly be expected to take the world view required. The project assignment of missionaries is also so complicated that it would have made the task of reductions almost if not quite an impossible one to seek to consult churches before the Board entered into correspondence with the missionaries concerned.

The whole process through which the Board has been going has demanded a setting off of one loss against another, one loyalty against another, one strong policy against another. We have well known that the Board's realization of the need of loyalty to national associates in this time of crisis would not be readily understood by the home churches and that they would naturally give strong emphasis to our seeming disloyalty to some members of the American missionary staff.

Standing behind Those Withdrawn

The total number of missionaries the world over whom the Board has so far treated in a way that is not in accordance with the ordinary procedure is 40. This includes husbands and wives as well as single workers. Fifteen others have retired or withdrawn in natural course, and 19 more are, it is hoped, to be supported by the institutions in which they work, or receive support from other sources. These figures are not final, but they are accurate so far as they go. Of the 40, many were on furlough at the time the drastic action came. Others will stay on the field until the normal time of their furlough. Only a small number were recalled before the furlough period. The Board will naturally give its loyal backing to these 40 until they are able to find other employment or until perhaps the Board is able again to send some of them back to the field because of a turn for the better in the giving of the churches.

New Appointees

Now as to the fact that the Board is sending out missionaries in spite of reductions: 4 of those whom the Board has sent out this year went before the crisis came. The remaining 5 were all definitely appointed before that time; indeed, there were others who had been appointed but who were asked to free the Board from appointment in view of the financial situation. The 5 sent were all replacements and were sent to vitally important positions where their presence might mean saving of health of other valued workers and preserving the vital service of long established institutions. None of those who were being recalled from another field were fitted to fill these particular needs.

Aside from these considerations, our missionary staff as a whole will agree with the Board in feeling that it is essential to give at least a minimum of outlet year by year to the missionary devotion of our schools and colleges. It would be a greater disappointment than the Board has yet faced if the missionary support of the student class were given no chance whatsoever for expression.

Incidentally it should be added that the Board executive staff has gone through the same process that has

been taking place on the field. It has been reduced by 5 secretaries, though one of them would probably have retired at this time in the natural order of things. Two of those withdrawing were full secretaries of long standing and of wide influence.

Reasons Why Churches on Field Not Consulted

There were several reasons why the decision as to missionaries to be withdrawn from active service was not referred to the missions or national churches. Under conditions as they existed last spring, it seemed necessary to plan reductions in budget, decision on which had to be made within a period of three weeks, March 8-29 (later extended to April 12). This gave no time for consultation with the missions, since cables could not state the issues in enough detail and thorough consideration by the scattered mission groups is very difficult to secure on short notice. In the second place, it was felt that so serious a reduction should not fall equally or even in a fixed ratio on all the missions and that each individual piece of work cut or missionary withdrawn should be considered in relation to the whole program of the Board's work. This obviously made it impossible for any one field to decide on the question of withdrawals with as much light as the staff and Prudential Committee which tried to include all the fields in their vision. In the third place, the relations between the missionaries in a mission and between missionaries and nationals are in most cases so intimate that for the missions or the national churches to have to decide which of the whole number of efficient missionary workers should be selected for withdrawal would partake of the poignancy of a surgeon's operating on a member of his own family and be subject to the same emotional dangers. It was known that in at least one other organization where that had been done the only basis of selection that proved feasible was choosing the workers who could most certainly secure positions in America, without regard to the needs of the work abroad. It seemed wisest therefore for the staff in Boston, as relatives one degree less close, to assume this heavy burden of decision, and letters from the fields since the decisions were made have expressed gratitude that this was done.

Action on the Matter

The questions raised in regard to the withdrawal of missionaries were referred to the Business Committee at the Annual Meeting, and the latter, feeling that they involved principles and policies governing the project method now in use, stated in its report the following fundamental principles governing projects:

1. That the ultimate responsibility for dealings with and assignments of missionaries is and must be left to the American Board.

2. That it is no less important that it be understood that it should be the policy of the American Board, through its proper officers and secretaries, to keep in close touch with the church or churches concerning the missionary assigned to them.

The Business Committee further stated that in this connection it would be well if every member of every church could read Dr. Leavitt's report of the Prudential Committee on the administrative year just closed and recall that for four years the American Board, through its Prudential Committee, "has been considering and acting in a most thoughtful and painstaking manner upon these matters of retrenchment, and in this the fourth year for the first time they have found it necessary, because of the decrease in contributions, to make withdrawals in personnel," and that "in this process reductions in salaries have been made among the staff at home as well as among the missionaries." The Business Committee also commended "the long-established practice of the Board of standing by the missionaries until such time as they may either be returned to the field or make their readjustment."

With these facts in mind and "recognizing the wisdom of the policy followed by the Prudential Committee in the past," the Business Committee recommended that in such cases governing withdrawal as those under review the Prudential Committee and staff (1) should in the future take up with the missions on the field the question of the reduction of personnel and secure an expression of the missions' opinion and judgment; (2) and that after careful consideration of the suggestion of the missions the Board, through its secretaries, should take into their confidence before final action is taken the church or churches involved in these personnel changes or reduction; and (3) finally, "that the issue raised by the Conference of Missionaries be referred to the Prudential Committee for reconsideration in the light of the recommendations one and two."

The Annual Meeting adopted these recommendations and voted further to request the Committee on Message to the Churches to include an appeal for an adequate sacrifice on the part of the churches—to match the splendid spirit shown by missionaries in their desire to have their salaries cut rather than to have their fellows removed from the field.

We might add here in passing that since this action was taken by the Annual Meeting, the Prudential Committee has voted to authorize the secretaries to report this entire question to the missions on the field.

Certain Business Action

Dr. Robert E. Brown of Oberlin presented the report of the Committee on the Treasurer's Report, which he indicated was his own personal report since there had not been opportunity to confer with the other members of the Committee. This report suggested certain changes in the form of the Treasurer's Report that would make for clarity, among these changes being a clear indication of what capital funds, if any, could be applied toward current income or liquidation of debt. In regard to the present debt of the Board, amounting to $251,954.71, the report suggested that the Prudential Committee set a limit beyond which the debt should not be allowed to go. It further recommended immediate plans for the liquidation of this debt through (1) all possible retrenchment; (2) the application of part or all of unrestricted gifts, legacies and funds before any appeal was made to individuals and churches; and (3) through the use of missionaries brought from the field to inform, stimulate and strengthen the pastors and churches. In regard to the matter of retrenchment, the report recommended that before missionaries were withdrawn from service full consultation be had, both with the missionaries and their supporting constituency. His report was considered by the Business Committee, who expressed their appreciation of the thought and care which had gone into the preparation of this report. It was recommended that the treasurers' reports in the future should work toward further clarity and referred to the Finance Committee for careful consideration the report, together with a letter of Dr. J. E. Goldthwait, another member of the Committee, which letter was received subsequent to the presentation of the report.

Amendment of By-laws

The By-laws of the Board were amended so as (1) to change the term "National Council of Congregational Churches" to the "General Council of the Congregational and Christian Churches"; (2) to drop the word "annual" before the word "sermon"; (3) to authorize the Corporate Members-at-Large and members of the Prudential Committee as well as the officers of the Board to serve for the term for which they are elected, or until others are elected in their place—their terms ordinarily ending on the third Thursday of October, with the exception of the Recording and Assistant Recording Secretaries who shall hold office until the close of the Annual Meeting at which their successors are elected; (4) to allow for 250 Corporate Members-at-Large (instead of 225) whose terms shall be six years, all vacancies to be filled by the Board at any Annual Meeting. To put this into effect (this last amendment) a vote was passed to elect at the Annual Meeting, 1933, additional Corporate Members to the number of 25, of whom 8 shall be for two years, 8 for four years, and 9 for six years.

Amendment of Charter

In view of certain requirements under the laws of India, and upon the recommendation of Treasurer Belcher, it was voted that the Prudential Committee, or such officer as they may authorize, present a petition to the General Court of the Commonwealth of Massachusetts asking that the Charter of the Board be amended so as to give the Board authority to mortgage any of its real estate whether situated in the United States or in foreign countries.

The Merger of Magazines

An epoch-making vote was taken when the following recommendation from the Prudential Committee was adopted favoring a union of missionary magazines.

VOTED that the American Board hereby authorize the Prudential Committee to enter into negotiations with the Home Board with reference to the publication of a magazine devoted to the cause of missions, both home and foreign, on the following conditions:

1. No action is to be taken unless and until the Home Board, through its proper authorities, shall have approved the publication of a united missionary periodical to be controlled jointly by the Home Board and the American Board under the conditions hereinafter specified, and published separately and distinctly as a publication devoted to missions both at home and abroad, and not affiliated with any other periodical; and shall have terminated the present agreement under which *The American Missionary* is published as an adjunct of *The Congregationalist.*

2. That the name of the magazine shall be THE MISSIONARY HERALD, with a sub-title "Home and Foreign" or the equivalent thereof.

3. That the legal ownership of the magazine, including the name, good will and tangible property, shall remain as heretofore in the name of the American Board.

4. That the management of the magazine shall be vested in a joint Board of eight Directors with equal representation from the two Boards, each Board to name as Directors one executive officer and three other persons not salaried employes; that the Board of Directors shall elect a Chairman (who shall be one of their own number), and editorial staff, and a Business Manager; also authorize the employment of such other persons as the editorial conduct and business

of the magazine may require; determine fundamental editorial policies, recommend budgets for adoption by the two Boards, and in general serve as the board of control for THE MISSIONARY HERALD.

5. That all salaries, rentals, traveling expenses, and other incidentals, together with the actual cost of printing, publishing, and circulating THE MISSIONARY HERALD shall be charged to the account of the magazine; any profit or loss accruing at the end of each fiscal year or any necessary advances of money during the year being shared equally between the two Boards.

6. That the first number of the new magazine shall be issued as of January 1933 or at the earliest practicable date thereafter.

7. That either party may withdraw from the joint publication upon six months' notice.

VOTED that all matters pertaining to the execution of the above vote, and any other questions that may arise in connection with the proposed magazine, be referred to the Prudential Committee with power.

VOTED that the American Board favors the continuation of *The Congregationalist* as the religious newspaper for our homes under the general direction of the General Council, and the separate publication of THE MISSIONARY HERALD as the exclusive organ of the Home and Foreign Boards, devoted solely to the cause of missions.

Election of Corporate Members, Prudential Committee, Officers

The following Corporate Members-at-Large were elected to fill vacancies:

For Term Expiring 1933: Mrs. Chester M. Grover, Cambridge, Massachusetts; Mrs. H. B. Morse, Lakewood, Ohio; Mr. Lucius E. Thayer, Newton, Massachusetts.

For Term Expiring 1935: Rev. William F. Frazier, Burlington, Vermont; Professor Arthur E. Holt, Chicago, Illinois; Mr. Roy A. Hovey, Wakefield, Massachusetts.

For Term Expiring 1937: Mr. Arthur B. Clark of New Haven, Connecticut. Professor Arthur E. Holt of Chicago Theological Seminary, whose work on the Survey Commission of the International Y.M.C.A. and Y.W.C.A. has given him a rare insight into the present-day problems on the field of missions, was chosen vice-president of the Board to succeed the late Dr. Lucius H. Thayer. Mr. Arthur H. Wellman, a former member of the Prudential Committee and of its Sub-Committee on Finance, was elected auditor to succeed Mr. Henry P. Kendall resigned.

The following new members to the Prudential Committee were elected: Rev. J. O. Atkinson of Elon College, North Carolina, representing the Christian group; Rev. William F. Frazier, secretary of the Vermont State Conference; Mr. Roy A. Hovey, treasurer of the Wakefield Trust Company and former Bank Commissioner, Wakefield, Massachusetts; Rev. Milo E. Pearson, pastor of the famous Tabernacle Church of Salem, Massachusetts; Mr. Lucius E. Thayer of the legal firm of Hale and Dorr, Boston, and son of the late Dr. Lucius H. Thayer; Miss Amy O. Welcher of Hartford, Connecticut. Mrs. Everett E. Kent of Newton, Massachusetts, after a year's absence, was elected again to serve upon the Committee, and Mrs.

THE AUDITORIUM OF THE FIRST CHURCH
A church of rare beauty and rarer acoustics.

Frank Gaylord Cook of Cambridge, Massachusetts, and Rev. Carl M. Gates of Wellesley Hills, Massachusetts, were elected to succeed themselves. All these named above form the Class of 1936.

The officers elected, both general and executive, for the year ending October 19, 1933, were the same as in years past, with the exception of Miss Calder and Mr. Riggs who did not allow their names to appear again upon the ballot, and Miss Smiley who withdrew during the year. The full list of officers is printed in the directory on the inside of our cover. Rev.

Wilson P. Minton's name was added to the "Secretaries of Promotion" elected in virtue of their position as officers of the Commission on Missions.

Various Committees Appointed

We have already referred to the *Business Committee.* This was composed of Rev. W. W. Patton of Glen Ridge, New Jersey, Rev. C. B. Emerson of Detroit, Michigan, Mrs. Everett E. Kent of Newton, Massachusetts, Mr. Arthur Y. Meeker of Upper Montclair, New Jersey, and Mrs. G. P. Wilson of Hinsdale, Illinois. Other committees were: *The Committee on the Message to the Churches,* composed of Rev. Henry S. Leiper of New York City, Rev. J. T. Stocking of St. Louis, and Miss Amy O. Welcher of Hartford; *The Committee on Nominations,* Rev. Edward W. Cross of Richmond Hill, New York, Rev. David McKeith of Hartford, Connecticut, Rev. H. D. Davies of Chicago, Illinois, Rev. Carl Veazie of Tacoma, Washington, and Mrs. D. E. Brown of Newark, New Jersey; *The Committee on the Nomination of Corporate Members,* Rev. W. W. Patton of New Jersey, Mrs. Robert E. Brown of Ohio, Rev. Austin Rice of Massachusetts, Rev. Noel J. Breed of California, and Mr. F. E. Reeve of Illinois; *The Committee on the Report of the Treasurer,* Rev. Noble S. Elderkin of Akron, Ohio, Mr. C. J. Chandler of Grosse Point, Michigan, Mrs. B. J. Newman, Philadelphia, Pennsylvania; *The Committee on Nomination of Officers,* Rev. T. M. Shipherd of Norwich, Connecticut (or whoever is chairman of the Nominating Committee of the General Council), Rev. Theodore A. Greene of New Britain, Connecticut, Rev. Chester B. Emerson of Detroit, Michigan, Mrs. R. C. Chapin of Beloit, Wisconsin, Rev. Ada Stone Anderson of Webster Groves, Missouri; *The Committee on the Report of the Prudential Committee,* Rev. Edward W. Cross of Richmond Hill, New York; Mrs. Ozora S. Davis of Chicago, Illinois, Mr. H. E. Sims of Piqua, Ohio; *The Committee on Place and Preacher of the Meeting of 1934,* Rev. Frank K. Sanders of Rockport, Massachusetts, Mrs. A. M. Gibbons of Lakewood, Ohio.

The Laymen's Foreign Missions Inquiry

In the Annual Meeting, as well as in the Conference of Missionaries, the releases of the Laymen's Inquiry were discussed—and rather adversely. The Business Committee was called upon to frame a minute for adoption. This was worded as follows: "With recognition of the ability of the membership of the Laymen's Foreign Missions Inquiry and appreciation of the time it has given to its researches, we urge upon the members of our churches a careful study of its report which is soon to be released, and that they refrain from forming impressions, either positive or negative, on the basis of brief summaries already released through the press."

The "Message" of the Meeting (printed elsewhere in this number) also contained a paragraph on the Inquiry. And perhaps here better than elsewhere we should place a more elaborate statement on the report of the Laymen's Inquiry which the Prudential Committtee adopted a few days after the Annual Meeting:

"The Laymen's Foreign Missions Inquiry for two years has been studying the work of seven boards in India, China and Japan. A group of Congregational laymen have been coöperating. The Report of the Inquiry will be published November 18. Advance copies of the Report are in the hands of the members of the Prudential Committee and of the executive officers. In view of the inadequate nature of the newspaper publicity on this report, the Prudential Committee has authorized the following statement:

1. We welcome this thoroughgoing survey and appraisal of the missionary enterprise by those in sympathy with its purpose but not directly involved in its administration. The personnel both of the Inquiry's Fact Finding Commission and its Commission of Appraisal give us confidence that the work has been done ably and with keen realization of its importance.

2. It is neither expected nor possible to express judgment on the recommendations of this report until they have had careful study both in this country and on the mission field. Advance copies that have come to hand show that it deals with fundamental conceptions of our Christian faith and its place in the life of the world. It makes a critical survey of the several fields and types of missionary endeavor, such as education, medical work, etc. It offers concrete proposals as to administration on the field and reorganization at the home base. It therefore calls for careful and serious study both by the missionaries and the administrative officers of the Board and by ministers and members of our churches.

3. To facilitate study of the Report the staff of the Board is preparing for general use a brief analysis and summary with outlines and with illustrations of its bearing upon specific points and trends in our own work. We most earnestly commend such a study to individuals and groups in our churches, both as a means of utilizing this inquiry into the facts and accomplishments of Christian missions and as an opportunity to consider seriously proposals intended to make missionary work more effective in the modern world.

4. In the needs and attitudes of the entire world today we find increasing evidence that the carrying of the Christian gospel to all men is the permanent and urgent mission of the Church. We count upon the intelligent and devoted participation of all our people in that great work."

It was further voted by the Prudential Committee that in order to secure the maximum of constructive results from the report of the Laymen's Foreign Missions Inquiry, the Prudential Committee of the American Board strongly urge that the Inquiry's Appraisal Commission, or some part thereof, be continued for the purpose of conference upon issues raised in the report.

The Exhibit and Educational Conferences

We are inclined to believe that the exhibit was more successful than ever before, in its use and in its content. It was divided along three definite lines: (1) booths representing several of the countries in which the Board is at work, designed to show the beauty, the handicraft, the culture of the peoples of those countries, and to produce an attitude of appreciation, interest and sympathy; (2) tools for making a missionary-minded church, including a literature table and ample opportunity for a conference with Miss Kemp and Miss Widber and now and then with Miss Seabury along educational lines and with Miss Uline in relation to the project work; (3) a demonstration of what a local church can do.

In this connection with this third line there was a beautiful Chinese house prepared in one of the missions with simple materials such as corrugated carton material, but quite authentic in its layout and quite Chinese. Here also was the excellent exhibit of the Union Church of Upper Montclair, which had put on a thoroughly educational and decidedly stimulating India study last year and brought together for our benefit the results of the method by which they attained it in the form of posters, gifts from India, notebook records, peep show, etc. Included in that exhibit was the report of the work of the Primary Department in World Friendship; so good that Mr. Lobingier of the Education Society is writing it up for other church school superintendents in connection with his *World Friendship Bulletin*, and Miss Widber is making copies of it for use by members of the staff in helping other departments to do a significant and similar piece of work.

One other use of the exhibit might be mentioned. A very fine private school in the vicinity of the First Church asked permission to bring its entire school to the exhibit and requested the Education Department of the Board to provide talks on the material there which would really add to the knowledge, interest and culture of the pupils in the world in which they live. This was done, and the interest of the children was apparent. Eighty were involved in this one school visit, and in addition a group of forty attended from another school.

The usual educational conferences on methods, programs and materials for missionary education were held with church missionary chairmen and leaders, leaders of children, program committees of women's organizations, and young people's leaders. The movies of the Misses Welcher of Hartford and of Mr. Edward Nolting of Madura, India, should all be mentioned—though they were unfortunate in not being able to have the time originally allowed them.

The Fellowship Suppers

The Committee on Arrangements provided four good meals for their American Board guests. Three of these were in the large dining room of the First Church, seating 300, and the fourth in the Y.M.C.A. in a room accommodating 150. The last named was the so-called *World Travelers' Dinner* held on Wednesday evening. It was open to all who could get in, and there was quite a scramble. It included, as Dr. Eddy, the toastmaster, reported, "not only folks with the foreign labels on their suitcases but many of those who want them there, and who some day would have them there."

One hundred and fifty sat together and received impressions of tasks and fellowships and joys in Christian service beyond the horizon line. Miss Jessie Hoppin from the Marshall Islands was the only missionary introduced. She refused to make a speech but hearts were touched when this devoted worker smiled upon the "travelers," particularly when it was realized that she had not been in America for twenty-two years, and that the thirty islands of the Marshall group with their schools and Christian churches and influences bore witness to her spirit of leadership and service.

Brief colorful addresses were given by the following: Mr. Arthur Y. Meeker, describing the contact of the Upper Montclair Church with Dr. Frank Laubach's work in Mindanao; Mr. C. L. Altemus, as he told of the inspiration brought to the Men's Club of First Church, Montclair, by their partnership with Hugh Hubbard of Paotingfu; Dr. William Horace Day, President of the Home Board of Directors, emphasizing the essential unity of the missionary cause;

Professor Smith of Elon College speaking for the Christian group in our fellowship; Dr. Cornelius H. Patton, whose message of courage and good cheer in a dark hour stirred every heart with the spirit of holding on without flinching; Mr. B. R. Barber, who touched devotion and fellowship as he described his feelings on speeding his own daughter on her way to China as the wife of Dr. Walter Judd; Mr. Gardner Lattimer, last year's Moderator of the Ohio State Conference, closing with a strong message on the need of the local church and the State board to understand fully the plight of the national societies, and to cooperate through this period of strain in a work that affects all.

On Tuesday night, in the First Church, the dining room was packed with those who attended the *Dinner with the Missionaries* led by Dr. Fairfield. The main features were: (1) missionaries distributed among each and all the tables; (2) maps and flags of each country represented in evidence; (3) the Doxology sung in as many languages as there were peoples represented; and (4) the missionaries at each table introduced to the entire party by a particular guest designated by the rest of his table.

The climax was reached in an impressive processional of missionaries from the "Guild Room" up the aisle of that beautiful church into the chancel where they were introduced by Dr. Fairfield to the hundreds who had gathered to see them and to hear the sermon by Dr. Rowell.

On Wednesday noon over 300 crowded into the dining room for luncheon while many more had to resort to the restaurants outside.

The *Young People's Supper* was quite a remarkable affair. The church dining room was packed, so much so that the adult leaders had to be moved into the annex. There were 112 young people from New York State, 150 from New Jersey, 20 from Connecticut, 3 from Massachusetts and 2 from Washington, D. C. In addition there were 8 missionary guests, all of them young missionaries on their first furlough, and representing India, China, Japan, Africa and Turkey. There was a group of foreign students, Chinese, Indian and Filipino, these guests sitting at different tables to be made welcome and to add to the interest and general international feeling of the occasion. Rev. Stanley North of Briarcliff Manor, dean of the Blair Conference, introduced a large number of faculty and delegates from that conference which formed in a sense the backbone of the group and accounted for much of its spirit and friendliness.

Miss Seabury presided, and under some difficulties we are told, owing to the size and strenuosity of the young crowd and the nature of the room.

The singing was unique. It was led by Rev. Edward Wallace Mast of Scarsdale, New York, with a saxophone. He was assisted by Mr. Klaubert of Montclair on the piano. Jolly camp songs, the finest of young people's hymns, and a choice selection of spirituals prepared the way admirably for addresses by Edward Nolting of India on "My Friend, Young India," and by Miss Seabury on "Youth in a Troubled World."

After dinner the group went *en masse* to the front of the auditorium of the church to hear Dr. Judd and to see Mrs. Judd commissioned.

The Forums

Three simultaneous forums were held Wednesday morning, the 19th, on the themes: *The New Philosophy of Missions, Oriental Students among America's Youth,* and *Are Missions Overloaded with Institutions?* As was expected, one hour and forty-five minutes was not enough time for full and complete discussion, but as the personnel of each was rather homogeneous a "consensus of opinion" was felt if not expressed in definite findings.

The New Philosophy of Missions

Dr. Hugh Vernon White of the Board's staff, who has been specializing on the subject for many months in institutes throughout the country, led the forum on the so-called "New Philosophy of Missions." This method was the familiar one: first a general statement by the leader "to set the stage and do a bit of ground work," "to sharpen the issues and get right at the heart of the matter" so as to preclude aimless preliminary discussion; second, a question and answer period, with the leader holding the discussion to the vital points and guiding discussion to a conviction if not an expressed conclusion that there can be no intelligent and sacrificial support of missions until the cause is based on and motivated by a sound theory or plan of action.

In his general statement Dr. White reviewed briefly the three stages in the theory for missionary action which the Church has held: first, the time when there was no doubt concerning the true religion and the false and when consequently the aim and work of the missionary was clear-cut and simple; second, the time when modern thought with its study of Anthropology and kindred subjects, Comparative Religion and the like, with its appreciation of the values of religious cults other than Christianity and its critical study of our own Bible and faith tended to disintegrate the simple, decisive theory of the true and the false. The

more the religions of the world, including our own, were studied and criticized, the less we felt we knew which religion was the true one. As a result, a state of uncertainty was created in our ministry and the laity found itself saying that it was an impertinence to attempt to thrust our religion upon other peoples when they had religions of their own adapted to their peculiar genius and social needs; and the third stage now reached when we are making the categorical affirmations that it is not true that the religion any people has is *ipso facto* the best religion for them, that it is not true that one religion is as good as another, that it *is* true there is in the world a best religion—immeasurably better than any other religion—and that the man who has the best religion in the best regions of his thought and life is eternally under obligation to share it, or else lose it altogether.

SECRETARY WHITE

DR. STOCKING

The questions that followed centered for the most part upon the assumption that Christianity was the "best religion." It was emphasized and re-emphasized that Christianity is transcendently better: because of the spirit and personality of Jesus, the meaning he puts into the Fatherhood of God; because of its sense of the divine significance of historic fact and the affirmation of the fundamental goodness of human nature; because of the Christian's capacity for Love, the world's most irresistible dynamic in practical life. There may be many men of different race and religion who excel in what we call Christian living, yet they in their own testimony, and in accordance with history, reveal the fact that the thing that keeps this spirit moving is the fact of Jesus Himself. We may be outdone by many Jews and Gentiles in this world family of ours, but we know, nevertheless, that keeping going in the spirit of love depends upon keeping before men everywhere the personality of Jesus Christ. He is God's Way of bringing about the kind of life the world needs.

So without fear of those new philosophies that seem to be upsetting, it is possible with these few affirmations to go into this missionary work with the same degree of zeal as the Church did in the past.

The Forum discussed Relativity a bit and its bearing upon the personality of Jesus; also Communism in comparison with Christianity; also, the sincere question of many of our youth as to why Christianity, if it is so good, seems to affect our thought and life in America so little. The Forum ended with a vote asking Dr. White to embody the forum in a pamphlet available for all pastors and laymen desiring it with a view to "clarifying the thinking of the Church today."

Oriental Students Among America's Youth

One of the causes of a misunderstanding of the claims and social power of Christianity in foreign lands—and among the American students of our own institutions in this country as well—is the foreign student. This potentially powerful factor for weal or for woe can throw discredit upon the missionary cause through private and public speech in America far more easily than the average missionary or any other advocate of missions can win friends for the cause. Moreover, when he returns to his homeland he can tell enough that he has seen and heard and imagined to convince his people that if Christianity is responsible for Western civilization the less they have of it the better.

But quite aside from these administrative considerations is the fact that the foreign student is a responsibility that every true Christian American should carry. Many come as Christians and return agnostic. Not a few lose their idealism altogether and go back to serve their own interests. America makes or breaks the young man from the Orient. What are we going to do about it?

Mr. James A. G. Moore, Congregational University pastor of Cornell, was the leader of this forum. Mr. Charles Hurrey of the Friendly Relations Committee of the Y.M.C.A. was also present.

After dividing Oriental students into the three categories (1) the Christian group in our universities, (2) those in our smaller colleges with Christian background, and (3) the non-Christian group in the larger colleges of our land, Mr. Moore showed how these students find on the campus an "intellectual setup which on the whole satisfies them," a "social setup rather complex" like fraternities and sororities and rooming houses where they feel they are discriminated

against or treated with indifference, and a moral situation which raises cynical questions in their minds even if they have come from the "effete East." He emphasized the fact that to meet this the Oriental student, though having a religion, "doesn't work much at it," and is not particularly drawn to Christianity by what he sees of our church-going, the lukewarmness of the average American student, and the moral life of the so-called Christian community. In fact, in some cases the Oriental student takes a stand of open hostility owing to the lynchings, kidnappings, crime waves, immigration restrictions, graft, class and race prejudice, religious intolerance, unethical life of professing Christians, etc. And as for the missionary movement, he runs wild in his statements all too frequently. So, as Mr. Moore pointed out, the moral and spiritual impact upon the student from mission fields is negative and most unfortunate both for him and for us—and for the cause of international understanding and coöperation which we stand for.

The discussion turned upon constructive ways and means of bringing about a better understanding between the races, and a more adequate understanding on the part of the Oriental student of the Religion of Jesus; also upon the question "What can the American Board do to further these efforts?" Some felt that we should concentrate upon the Christian foreign student, and upon those occupying middle ground, passing by the student openly and avowedly critical. Others suggested that we ought to make friends of the latter, make it easy for them to relieve themselves of their bitterness, and then proceed to work out with them a new basis of understanding.

Among the constructive means and measures suggested were: *Home contacts*—particularly through those of professors, university pastors and local church members; *active church interest* in the foreign student; *conferences* of both American and foreign students; *financial aid* in worthy cases on suitable conditions; *coöperation with cosmopolitan clubs; closer contact between the American Board and University Pastors* —like, for example, the two months' school for missionaries at the Cornell College of Agriculture where the missionaries are introduced to a definite group of students; opportunity for the *discussion, under able leadership, of the new philosophy of missions.*

It is not beyond the truth to say that those attending this forum went away with gratitude for the progress that has been made in giving the foreign student a knowledge of the better things in our American life and spirit, and with a renewed purpose to give the foreign student the understanding and sympathy due him, the coöperation he requires and the friendship he yearns for.

Are Missions Overloaded with Institutions?

One of the leading administrative questions before foreign mission boards today has to do with the relative importance of personal and institutional methods of approach, and for some time the pendulum which twenty-five years ago was swinging far toward organization, plant and equipment has been swinging toward the other extreme of purely personal, non-institutional ways of doing missionary work. It is a question that will be with us perhaps until the end, yet the more it is discussed the more certainly shall we avoid an overbalance of either method of service. Moreover, the present-day emphasis upon devolution makes the question acute.

The forum on this live issue was led by Dr. Alden H. Clark who through years in India as both a "general" and an "educational" missionary and through years of administrative work in the office of the Board has studied the question first hand as few have.

At the very outset it was found necessary to agree upon the term "institution." The working definition set up was "a larger enterprise of Western character" —though it can't be said that this satisfied all present. It was agreed that there must be some institutions. The question at issue was of the comparative emphasis on the larger institutions of Western type.

Time was given for criticism of missionary institutions. While it is true that the Government authorities in Turkey and Japan, for example, are (some of them) quite in favor of distinctly American institutions, particularly educational, in order to provide contrast and stimulus to their own institutions, yet strongly nationalistic groups are unfriendly to such institutions on the ground that they do not foster the nationalistic spirit. The Natal Government shows a good-natured tolerance, but would prefer a completely controlled government system. There are elements of world culture in our schools which are certainly of value in any land; but this should not close our eyes to the fact that some institutions tend to grow away from the Christian character which at first distinguished them from other institutions of the country. Most of them seem to integrate more with the urban than the rural problems of the land in which they are located.

The forum attempted to cast a trial balance of the evils and values of large institutions:

Possible evils: (1) They emphasize dependence rather than freedom of those to whom they minister and so interfere with individual development; (2) they place too much reliance on tangibles; (3) they are too sensitive to the will of the donors regardless of local

needs; and thus there is a determination of policy from outside the country; (4) institutions tend to warp the point of view of the local constituency: i.e. to emphasize the urban areas and activities rather than the rural; (5) they tend to grow beyond efficient size; (6) they demand much purely secular work from their personnel; (7) they tend to centralize unduly; (8) they make it difficult to readjust during depression; (9) they tend to absorb a disproportionate amount of money and men.

Possible values are: (1) Organizations perpetuate an influence; (2) they give great opportunity for personal influence; (3) they train leaders—who in turn can reach masses and so give vital service to the Christian movement; (4) they concentrate influence and so make it more effective; (5) they influence many who would otherwise be inaccessible through the Church or other agencies (or individual effort); (6) they give Nationals a chance for definite Christian service; (7) they crystallize and provide for continuance in devolution; (8) they can be valuable as evangelistic and socializing agencies.

It was accepted that the mission institutions bring a world culture that is welcomed; that the stress is on character building; that in the schools there is a close contact between faculty and students which is most wholesome and inspiring; and that the Christian influence of the nationals who have been in mission institutions makes a large contribution to the life of their community.

The forum in attempting to deduce *certain principles for the evaluation of institutions* in general set forth briefly the following:

1. There must be a well balanced relationship between local and foreign support and management.
2. Institutions must be adapted to local economic standards.
3. They must show adequate plasticity to enable them to adjust themselves to changing mental, economic and political conditions.
4. *The supreme test* will be their ability to develop Christian personality, to convey the Christian spirit, to inspire to voluntary Christian service in rural as well as urban life.

Making the Board More Effective

The fourth forum, held on Thursday morning, in the closing session of the Meeting under the leadership of the Executive Vice-President, was on the question *How Make the Board More Effective as the Agency of the Church?* It suffered like the other forums for lack of time, owing to unanticipated business matters, but it served to focus attention upon some suggestions by Dr. Eddy for increasing the income of the Board, and some educational plans and programs which Miss Seabury referred to. It also related the Laymen's Foreign Missions Inquiry to the theme of the forum through a half hour discussion on ways and means of getting the Inquiry's Report circulated and read by the ministers, laymen and laywomen of the Church. This brought out the necessity of having the Board prepare and distribute some pamphlet or pamphlets as guides and supplements to the Report, including statements showing "how far the Board squares with the criticisms." And since the Meeting the Prudential Committee has authorized the publication of such aids.

The Sectional Conferences

On Wednesday afternoon, the 19th, an hour and a half was planned for conferences on "burning questions" relating to Africa, China, Japan, India and the Near East. The time allotted, however, was greatly curtailed owing to discussions taking place in the business session preceding.

Africa. The conference on Africa was led by Dr. Thomas Jesse Jones, educational director of the Phelps-Stokes Fund and one of the foremost authorities on the Negro in the United States and Africa, and also an important member on several commissions to Africa. The room was not large enough to contain those who came; in fact, not a few had to be turned away to other conferences. Dr. Jones was assisted by Mrs. Frederick B. Bridgman. Other speakers included Dr. William H. Sanders, the pioneer of the West Africa Mission, who, by the way, was enthusiastically received by the group when introduced; Dr. Albert E. LeRoy, formerly of Amanzimtoti Institute, South Africa, and now the director of the Walker Missionary Home at Auburndale; Mrs. Merlin W. Ennis of Sachikela, West Africa; Mr. Samuel J. Curtis and Rev. John S. Marsh of Mt. Silinda, Rhodesia Mission.

From the reports handed in we cannot say that any "burning questions" were definitely formulated and discussed. We judge, however, that Africa itself was felt to be *the* great question mark of the East and West. Dr. Jones spoke of this particularly. To him the policies that are being worked out in Africa are to be a deciding factor in the policies that will prevail in the world. Africa is significant because it is a continent of common people, the "terrible meek"; also because it is the missionary laboratory of the world. This unique position of service is brought about by its very simplicities which, by the way, are so great that the missionaries must needs begin at the very bottom. To

Dr. Jones, we are working out in Africa policies which the world will come to adopt. "Out of Africa's great necessities grows its salvation and through her, the salvation of the world."

Behind this, of course, was the great race question itself, one that is always burning and threatening a world-wide conflagration. The facts were brought out in this connection that the race situation is very acute and perhaps the most complex anywhere in the world, but that it is not a hopeless task by any means. The condition in the cities is made much more complicated than that in the rural districts because of crowded and immoral conditions and the detribalizing of hundreds of thousands of natives. There is a great advance to be recorded, however, in the very attitude of the African whites as well as in the progress made by the blacks themselves.

The Conference was agreed that both the whites and the blacks have made great progress within the last twenty-five years toward the solution of their common problem. Municipalities have begun to recognize their responsibilities. Hostels and Helping Hand clubs for girls are taking shape. The municipal conscience in various parts of South Africa has been awakened, though there is still hostility on the part of white residents against having native dormitories in their vicinity. There is real progress to be noted along medical lines and in the training of native nurses. There is a lower grade of certificated health workers. In Durban, for example, great advance has been made in accommodations for native patients, though the Orange Free State is still quite backward.

The Government has certainly made progress in the matter of education as well as in the training of nurses and in the opening of hospitals. Many of the governmental officials in South Africa are men of earnest Christian ideals and spirit. This is true of the chief inspector of native education in Natal and the director of native education for Rhodesia. Much could be said upon the improvement in governmental treatment of the native and of a growing body of white men and women in South Africa determined to see that justice is done to the under dog.

It is safe also to say that the early prejudice which the proud Biheans in Angola, West Africa, cherished fifty years ago against the missionaries has undergone a remarkable change since the coming in of the Portuguese Government. Of course, in Portuguese East and West Africa as well as in Rhodesia and South Africa progress is still very slow and the need of better liaison really appalling at times. But the only backward look that can be taken is that which contrasts the improved present with that most unpromising past.

Naturally, a question that was uppermost in the minds of the conference was that pertaining to the ability of the native himself to do his part. So far as education is concerned, there is at least the staff of one high school for natives in South Africa which is composed wholly of natives, that of our own Institute at Amanzimtoti, and judging from the results of examinations this native staff is doing as effective work as white teachers could do. Natives are employed as assistant inspectors in educational work in Natal. The native Christian pastors, of course, are assuming more and more responsibility. So, in all the important cities of South Africa there are joint councils where the natives take their place with the whites and help bring about a better understanding of the problems that affect both races.

Mrs. Bridgman

Dr. Jesse Jones

The conditions in the rural fields were touched upon. Here the missionary is indispensable. Here is a field where he is tremendously needed and where he is doing a deep and abiding work along educational, sanitary, medical and religious lines especially. In the area handled by the American Board and Canadian Board in Angola, great advances have been made along all lines. The conference emphasized particularly the work of the hospitals and dispensaries; also the most unique contribution of Dr. Hollenbeck through the organization of health workers under the native church which selects men and women to be trained and then sent out into the villages where they can render simple but greatly needed service.

Dr. Jones paid a very good tribute to the American Board when he mentioned the effectiveness of American Board Missions "through the unusual adaptation of their work to local conditions" and "the significance of American Board Missions in working out the method of mission service which can be adopted in other parts of the world." In this connection he expressed the opinion that the African Missions, especially those

of the American Board, have already realized many of the recommendations presented by the Laymen's Foreign Missions Inquiry based upon its study of India and the Far East. In closing the conference he reiterated his earlier statements regarding the primacy of African missionary methods.

We do not understand that there was any discussion in this Africa conference where there was a real difference of opinion. Everybody there seemed to be of one mind whatever the "burning question" might be.

China. The conference on China was under the leadership of Professor Lewis Hodous of the Kennedy School of Missions, Hartford, who for sixteen years was a missionary of the American Board in Foochow, China. Associated with him was Dr. Frank J. Rawlinson of Shanghai, Editor of *The Chinese Recorder.*

DR. RAWLINSON

DR. GOODSELL

The "burning questions" on China were put into six different categories: General, Political, Economic, Social, International and Religious. Under *General,* there were three questions: Is China becoming more articulate and orderly, or more chaotic and disintegrated? Can the Chinese reconstruct their social, economic and political life without Western coöperation and direction? Are the Chinese, viewed from the angle of personality values, the equals of Westerners? The *Political* question was: Can China become measurably unified around the government of a democratic type? The two questions in the *Economic* field were: Can China's standards of living be raised and improved by means of a modernized industrial and agricultural system? Will China become an industrial and commercial competitor in the world's markets? There was only one question in the *Social* field, namely: What will be the outcome of the changes going on in China's social life? There was also only one in the *International* sphere: Will China develop national militarism in order to maintain its own integrity? The *Religious* question was: What will be the future of religion in China?

The facts were brought out that a minority of the minority in China are guiding public opinion and directing affairs; that China is slowly becoming more articulate within, the boycott being one evidence of this; that China is becoming more vocal in standing up for her rights in foreign nations; that the Chinese cannot really reconstruct their social, economic and political life without Western coöperation, though the new spirit of Nationalism will not tolerate Western direction; that, in fact, China welcomes Western cooperation of the right sort; that Communism, or various forms of the same, is a force to be reckoned with, even though it goes counter to much in the Chinese social system; that China is watching to see what America and the League of Nations will do about Manchuria, and, though fearing Russia, will prefer Soviet Russia to imperialistic Japan; that the Chinese are undoubtedly the equals of Westerners.

The conference felt that in time China would become politically unified, although the idea of union has to be developed. The present Government is the most stable since 1911.

With reference to China's economic life, the extent to which machinery can be used remains yet to be ascertained. But it was brought out in the conference that all kinds of Western machinery are to be found in China today and that the standard of living can be raised and that China will inevitably become an industrial and commercial competitor in the world's markets. We have already taught her the effective use of tariff walls.

With reference to the social life of China, the conference threw light upon the result of changes taking place in China's social life. This will be something new and yet decidedly Chinese, not just a copy of the West. The conflict is hot in regard to ideas about the home. For example, shall it be the "individual home" of modern China or the "large family home" of old China? Who shall pick one's mate, the young man or his parents? Should a modern educated young man divorce an uneducated wife given him by his parents? China cannot blindly follow the West in seeing her way out.

Another social question has to do with the legal system that China is bound to develop. She is making a new code of laws based on the old Chinese law, but taking much of the good from Western law. The question was raised in the conference whether Western residents could feel measurably secure under a Chinese legal system. In China it is the circumstances rather than the abstract majesty of the law that is the basis

for a legal decision. China, however, can be trusted to develop a dependable and safe system for Westerners to live under.

Will China develop national militarism to maintain her own integrity? The conference did not pass upon this, but it was generally understood that no one knew the answer. China is trying to avoid this very thing, for China's leaders see the cost and the folly of the path of militarism. Rather would she seek help from the League and the United States. If Japan continues to treat her as she has done recently, China will feel herself forced to become a military nation. During the Shanghai trouble she came to realize for the first time in her history that China could successfully resist a foreign foe, even if it came from the East across the water. Thus the conference was assured that unless the League and peace machinery of the world can find a way out of the Manchurian muddle, China may be expected to go the way of all the world in military nationalism.

We are not sure that the conference held itself strictly to the question of the future of religion in China. The discussion seemed to get lost in the details of organization and coöperation on the field, a matter not necessarily important to every one there. For example, a good deal of time was given to the discussion of the Church of Christ in China, and to the reasons given why our churches in North China have not yet gone into that group, which is the union of 16 separate mission bodies, with 140,000 members and probably the most important example of church union in China. However, it was brought out that the question of uniting with that body was one that must be settled by the Chinese themselves in North China and not by the missionaries.

India. The conference on India was led by Dr. Daniel J. Fleming, professor of missions at Union Theological Seminary and formerly a Presbyterian missionary in India, serving as professor of physics in the Forman Christian College at Lahore; also a member of the International Commission on Village Education in India (1919) and a member of the India Fact Finding Section of the Laymen's Foreign Missions Inquiry (1930-31). He was assisted by Rev. Joseph L. Moulton of Rahuri, India, a member of the Board's Marathi Mission.

He presented the following "burning questions" relating to India: (1) What should be the attitude of American missionaries toward the British Government in the present struggle? (2) Should missionaries proselytize? (3) What changing attitudes and relations between the younger and the older churches are advisable in view of the increasing practice of turning powers and responsibilities over to nationals? (4) What are the next steps in rural reconstruction in India?

With reference to the first question, no missionary present expressed restlessness over the document which every individual American missionary to India must sign, namely: "*I, . . . , hereby undertake to do nothing contrary or in diminution of the authority of the lawfully constituted Government in the country to which I am appointed by . . . (Board or Society).*" Nor was there any dissent to the proposition that an American missionary should have the right to express judicious criticism of the Government when such criticism bears directly upon the aim of the Mission, although some were strongly of the opinion that such criticism should be expressed to government officers only.

PROFESSOR FLEMING

MR. NOLTING

About half of those expressing judgment felt distinct restlessness over Memorandum A, which is a pledge taken by each American missionary society sending missionaries to India and which in part reads as follows: "*(2) That while carefully abstaining from political affairs, it is the desire and purpose of the Board or Society that the influence of the Board or Society, in so far as it may be properly exerted, should be so exerted in loyal coöperation with the Government. . . . (3) That this Board or Society will exercise the greatest care in selecting its missionaries with a view to employing only those who will work in this spirit and: (4) That this Board or Society will make every effort to facilitate the efforts of its missionaries to work in this spirit.*"

On the matter of proselytizing, Gandhi, of course, figured not a little. All in the conference were agreed that attempts to influence change of religious affiliation by "bad" or questionable methods should cease, and several present witnessed to the use of such methods in times past even in American Board circles. The group

could not come to a clear vote on whether a change of religion should be insisted upon, nor on the matter whether a change in religion might be made, having respect for personality in the methods that lead to such a change.

The issue was drawn between two procedures in which every proper attempt with deep concern should be made to share the riches we find in Christ and build people up to His likeness. But in the first procedure no pressure would be brought upon the person to identify himself with the visible Christian Church, leaving such a step wholly to his own inner impulsion. The second procedure, on the other hand, would go forward in the conviction that fellowship in the visible Christian Church is so essentially a means of Christian growth that every proper step should be taken to lead an inquirer so to identify himself.

A very small minority voted for the first procedure. A similarly small minority voted for the second procedure. The great majority expressed the opinion that God's spirit is leading us to recognize both possibilities and to coöperate in each procedure as we are led.

When it came to the opinion commonly held in India that all religions are equally roads to God and that religion in which one was born is in ninety-nine cases out of a hundred the best road for one to pursue to the end of the quest, there was evidently in the conference a marked difference of opinion. Christians simply cannot agree with Gandhi on this point. They have too great an incentive to make those affirmations about Jesus Christ which so spread from the disciples out among men as to found the Christian religion in a world already full of religions, and to cause it to grow even unto this day. The fruit of the seed-sowing is and ought to be a growing Christian Church, even in India.

With reference to changing attitudes and relations between the younger and older churches, various adjustments in the attitudes and procedures of the sending churches were outlined by Dr. Fleming. It was interesting to note that all the suggestions were either already being carried out by the missionaries of the American Board, or were quite acceptable both to the constituency and to the missionaries present in the forum.

The group accepted the following principles: (1) That the churches continue sending support for the work on the mission fields, though new bodies of control are organized with a majority of membership of nationals; (2) That the churches have confidence in the stewardship of the nationals in carrying on the work entrusted to them and that they transfer their allegiance to the national leaders and newly organized bodies of control; (3) That the churches continue to send the workers from the home base asked for by the newly formed bodies of control.

The question on rural reconstruction could be only introduced. There was not time enough for any discussion.

Each one of the questions considered at this conference might have consumed an hour. Dr. Fleming held the conference well to the crucial points and insisted upon the conference committing itself at each stage. Some of the group were not prepared for such a rapid procedure and reported themselves somewhat uncertain at times. All felt, however, that the session was extremely stimulating and helpful.

MR. MORAN

DR. BUTTERFIELD

Japan. The conference on Japan was led by Dr. Kenyon L. Butterfield, a former vice-president of the American Board and the outstanding world authority on rural missions; also counsellor on rural work of the International Missionary Council. He was assisted by Rev. Sherwood F. Moran of the Board's Japan Mission.

Mr. Moran made a statement on Japan as a land of contrasts: a small country with many people; a country poor in natural resources but rich in water power; a land where in poetry the maid who draws water will not break the vine growing about the rope of the bucket, but a land where the same people can go to Shanghai and ruthlessly cut down more than morning glory vines; beside the ocean liner is the junk; beside the modern concrete office building is the one-story charred board shop; on the one hand is the "No dance" and on the other the most up-to-the-minute movie hall; in the same city the geisha girls of ancient Japan and alongside of them the modern "taxi" dancing girls of new Japan; and, according to the militaristic mind, the two groups, those who follow gun powder and those who follow face powder. It is these

contrasts that help us to understand the situation in which Japan finds herself today, and in the light of these contrasts we face the "burning question" as to the possibility of the dominant power in Japan regenerating the whole of her people as a military nation.

So, with Mr. Moran the "burning question" is, What can be done for the Japan of these two sides, the morning glory type and the old militaristic, perhaps Fascist, type?

It is a trying time for Japanese Christians who are going as far as possible in upholding the ideals of peace and international good will. The industrial pressure makes work among the city classes all the more important, and Mr. Moran finds his own settlement at Osaka facing a greater opportunity than ever before. The Kingdom of God movement goes ahead in spite of all obstacles, and Kagawa's leadership remains the great inspiration for both Japanese Christians and missionaries.

Dr. Butterfield found his "burning questions" out of seven ringing reasons given by Dr. William Axling of Japan to the Jerusalem Conference on just why the rural situation in Japan constitutes a major challenge to the Christian forces of the world, these reasons bringing out the facts that half the population of Japan is rural; that the farmers of Japan are mentally alert, socially awake, politically a potent factor in the national life; economically and religiously, however, fighting a losing fight; and that there is the necessity of capturing the present heart of Japan for Christ now lest the opportunity be lost.

Dr. Butterfield's actual questions for discussion were: (1) Are these seven ringing reasons sufficient argument for a more vigorous promotion of rural evangelism? (2) On the assumption that the same amount of money expended in the city where people are open to new ideas will more speedily produce self-supporting churches which will release money for new fields of service than if expended in the country where people are more conservative and poorer, is this a justification for stressing city work? (3) Do you agree or disagree with the constructive suggestions of Dr. Axling? (4) Are the Gotemba "findings" an adequate basis for the rural Christian advance? What is their strength and their weakness? (5) Is Kagawa's zeal for rural coöperation, Farmers' Gospel Schools, and rural work in general bearing fruit? Is it being sufficiently supported by the Mission? (6) What steps should be taken by the American Board to assist rural evangelism in Japan?

The reports of this conference that we have received do not indicate prolonged discussion on any of the questions raised. We gather that the stressing of city work to the exclusion of rural work was deemed increasingly unfortunate so far as the policy of getting the ear of the people is concerned, though it was clear that city work should have its full share of missionary personnel and plant.

As to the placing of more missionaries rurally minded to live in the rural sections, this seemed quite advisable to the conference. It was generally conceded that missionaries are needed who are trained for rural work in the first place and who acquaint themselves later at first hand with the life and problems of the rural centers in Japan. The conference would demand that "we dig in, take a long look, and lay siege to the whole life of the whole community" and that Christian strategy demands as between Boards, as between Missions, and as between Japanese churches and organizations there must be drawn up and followed out a coöperative program covering the rural field.

The Near East. The conference on the Near East was led by Dr. Fred Field Goodsell, who was assisted by Mrs. John E. Merrill of Aleppo. Dr. Goodsell first called for all who had missionary experience in the Near East to take seats at the front of the room. There were about a dozen of these. Then he took a few minutes to illustrate the burning questions from this group of experts. These amounted to eight or ten. The group were asked to comment on these questions, in which ones they were most interested.

Then, having discovered the mind and temper of the group to some extent, Dr. Goodsell quickly organized five "burning questions" into a semblance of logical order as follows: 1. What is the attitude of the present Turkish Government toward religion? 2. In view of the attitude of the present Turkish Government, what attitude should missionary forces take toward mission work in that country? Or, if we cannot teach or preach in Turkey, is it right to continue missionary work? 3. What is Christian education under modern conditions in America, and how does our conception of it apply to the missionary problem in Turkey? 4. How shall we help the evangelical Christian Armenian churches of Syria to define and achieve their goal? 5. What is the truly Christian attitude toward Orthodox Christian communities in the Near East?

For lack of time the conference was able to take up only the first four of these questions.

Under Question 1, Dr. Caleb F. Gates, president emeritus of Robert College, made a statement emphasizing the effects of the secular policy of the Government of Turkey and its effort to apply a secular policy impartially. He presented the familiar facts regard-

ing restrictions as to Christian teaching and worship for Moslem students, etc. Several questions from the group illustrated further facts regarding religious liberty, etc.

Question 2 was discussed by Dr. McNaughton of Istanbul, Miss Brauer of Adana and Mr. Hedden of the Y.M.C.A., Istanbul. They maintained that the results measured in terms of attitudes changing from hate and misunderstanding to friendliness and confidence justified the continuance of our educational and medical work on a non-dogmatic Christian basis. The effort to make life speak louder than words needs to be supplemented with explanations, but if explanations and interpretations are against the law, we should not overlook the significance of personal friendships. The group here asked a number of questions, and many interesting and pertinent facts and problems were stated.

On Question 3, Dr. W. S. Harper of Vanderbilt School of Religion and an expert in religious education, made a capital six-minute speech, sketching his impressions of Christian work in the Near East as he had seen it, these impressions all being most favorable to the continuance of the Board's work of education in spite of all existing restrictions. He stated as his philosophical basis the fact that character education has come recently into conscious possession of new techniques. Character is formed, not by teaching in the ordinary sense or by forcing a child to worship, but by confronting a person with situations in which he must choose to act. The child can be asked to reflect upon the choices made, sharpening his insight as to their significance and gradually developing the reasons and standards which will conform to the best in his environment.

On Question 4, Dr. John E. Merrill of Aleppo College pointed out the significance of a vital Christian evangelistic movement in the Near East, stating problems and illustrating processes of growth. He emphasized the need of a new approach to the Moslems who are naturally a religious people. Understanding fellowship and coöperation are demanded on our part everywhere.

Mrs. Merrill spoke of the growth of nationalism. She said she was not sure that either that or the emancipation of woman was an unmixed blessing. Since they have had monogamy, red light districts have started up in many parts of Turkey. She thinks that missionaries are making a mistake in not giving the direct Christian message, and that these indirect messages in Turkey are not satisfactory. She spoke of how important follow-up work was in connection with hospitals, for there we have an opportunity to give our Christian message.

The discussions in the conference were very helpful. All present at the meeting felt that the work in the Near East was well worth while; that it was better to continue it than abandon it; that doors in Turkey were being opened; that young people in the Near East were like young people in other countries, not especially interested in religion, though not so much against it as indifferent to it, their god being at present Nationalism.

PRAYER CALENDAR FOR FEBRUARY, 1933

North China Mission

1 W	For the meetings of the mission and the stations
2 Th	Rev. and Mrs. Paul R. Reynolds, 1921
3 Fr	Miss Josie E. Horn, 1915 Miss Louise M. Meebold, 1920
4 Sa	Rev. and Mrs. Elmer W. Galt, 1910
5 S	Mrs. Watts O. Pye, 1909 Miss Mary L. McClure, 1918
6 M	Mr. and Mrs. Myron S. Burton, 1930
7 Tu	Miss Gertrude E. Kellogg, 1919 Miss Emma B. Noreen, 1926
8 W	Dr. and Mrs. Percy T. Watson, 1909
9 Th	Rev. and Mrs. Lewis E. Gilbert, 1929
10 Fr	Dr. Alma L. Cooke, 1920 Miss Valley L. Nelson, 1924
11 Sa	Rev. and Mrs. Dean R. Wickes, 1912 Miss Alice E. Murphy, 1925
12 S	For the lay evangelists
13 M	Miss Abbie G. Chapin, 1893 Miss Jessie E. Payne, 1904 Miss Isabelle Phelps, 1910
14 Tu	Rev. and Mrs. William R. Leete, 1913
15 W	Rev. and Mrs. Hugh W. Hubbard, 1913, 1907
16 Th	Rev. and Mrs. Harold W. Robinson, 1916
17 Fr	Miss Bertha P. Reed, 1902 Miss Hazel F. Bailey, 1919
18 Sa	Rev. and Mrs. Howard S. Galt, 1899
19 S	Mr. and Mrs. S. D. Wilson, 1928, 1918
20 M	For the students in Bridgman, Yenching, Yu Ying
21 Tu	Miss Maryette H. Lum, 1917 Miss Ruth E. Van Kirk, 1919 Miss Eudora M. Fredendall, 1930
22 W	Rev. and Mrs. Lucius C. Porter, 1908
23 Th	Mr. and Mrs. Philippe DeVargas, 1920
24 Fr	Miss Grace M. Boynton, 1919 Miss Gertrude N. Wood, 1921 Miss Margaret Dow, 1929
25 Sa	Miss Laura B. Cross, 1920 Miss Anne B. Kelley, 1918
26 S	Rev. and Mrs. R. M. Cross, 1917, 1918
27 M	Rev. and Mrs. E. T. Shaw, 1912, 1918 Miss Mabel I. Huggins, 1913
28 Tu	For guidance in personal problems

The Message of the Montclair Meeting to the Churches

We, your representatives, assembled in the 123rd Annual Meeting of the American Board of Commissioners for Foreign Missions have considered the situation faced by us today in our common undertakings. We would share with you the insights and inspirations which have come to us. . . .

We have had striking proofs from far lands of the wonder-working presence of the Master Himself—our Matchless Lord. The attraction and compulsion of the good news of God's love as revealed in His human and yet divine person has never been more potent. We have seen renewed evidences that man's extremity is God's opportunity. We have found assurance in a reappraisal of our assets as fellow-helpers to the truth as it is in Christ. . . .

Human values count as never before. Blind faith in science, money, force, or cunning devices has given way to a new sense of dependence upon the things of the spirit. We see across the world an unequaled opportunity for the exaltation of the unparalleled Christ. The Christification of Christianity itself is now our first concern. We have not always put Him first—either as individuals, as churches, as Americans, or as supporters of foreign missions.

From China, India, and Africa we have heard a deeply moving story of sacrificial devotion and steadfastness in the younger churches. Whatever is amiss in our perplexed world, nothing is lacking in the availability of God's perfect gift. We have seen His transforming love in the men and women of these lands. They have witnessed to us His universality and man's essential brotherhood. . . .

The modern enterprise of missions is an indispensable agency for peace and we regard it as the one thing we can least afford to neglect in a day of international suspicion and fear. We press forward against theoretical or practical materialism. We admit the validity of no claims to bring justice and happiness by sowing violence and hate. We are rebuked by the passion and devotion which animates its missionaries in many lands. We learn with apprehension of the steady retreat of our forces in the world struggle of ideals and cannot believe it is God's will that it should continue. Faced as they are by the necessity of devastating retrenchment in Christian service, due to our withdrawal of support, we hear our missionaries offering to assume still further responsibility for financial savings through voluntary reductions of their meager salaries.

We ask ourselves whether our fellow Christians in America, not more than one third of whom actively have participated in building this world Christian order even in times of prosperity, are willing to witness this heroic loyalty without further, and truly sacrificial, efforts to share the burden. Our hearts tell us that there is faith and love and loyalty enough in our churches to meet this situation triumphantly if its real implications are grasped.

Past achievements or present efforts do not content us. We welcome the Laymen's Foreign Missions Inquiry. We rejoice at the emphasis placed by the laymen upon policies and objectives which we have long pursued. We assent heartily to their call for greater unity in the missionary enterprise and reassert our eagerness to go forward with other denominations in new ventures of coöperation and union. We urge upon our fellow churches that they study carefully this masterly survey. Our very confidence in the missionary cause and our faith in the integrity and permanence of the movement causes us to rejoice in every criticism which tends to break up complacency and compels us to compare our actual performance with the precise needs of the people with which we work.

Our churches will be deeply disappointed if this vast expenditure of time and effort does not provide missions with a new conception of the task, so vital and real that it may in time fairly revolutionize our methods. We express our faith, based on experience, that the comparison of world religions and their mutual exchange of values has but served to emphasize the unsearchable, incomparable and unparalleled riches of Christ who said, "Those who are not against us are for us." In an hour when all religious values are menaced we welcome the good in other religions, and on that very account we would share with their followers the peculiar contributions which we have found in Jesus only. His surpassing catholicity has never yet been stressed as we believe it must be. Increasing understanding of our own and others' need leads but to the certainty that His overflowing love embodied in individuals and institutions from the home and the church to the family of nations can remake our world. To His service at home and abroad we rededicate ourselves and all we have.

Television Section

Station ABCFM

Agitation Versus Action

Left: A native "Red" making a fighting speech in Johannesburg, South Africa.

Right: A native lad clearing the bar at five feet in wholesome sports at Mt. Silinda School in East Africa. His name is Madakanwa.

Just Babies

Left: "Could you love us?" is the caption given by Nurse Hazel K. Hotson of Adana, Turkey. Even the little cripple is happy at the Mountain Camp.

Right: A BURTON INDEED in Fenchow China. Miss Mary Esther Burton, daughter of Myron S. Burton, Fenchow Hospital, and grand-daughter of Dr. Charles E. Burton.

Lovely!

Left: Isn't that what comes to your mind as you study the face of this Christian Indian woman, Mrs. Ushabai Modak, snapped at Wai, India, by Miss Marycarol Jones.

Curiosity

"What's that silly veil you're wearing?" says Nurse Ruth C. Cowles' young charge as he pulls at her cap. Miss Cowles has just opened the first day nursery for native babies in Alexandra Township, eight miles from Johannesburg.

The Church in the Community: Meeting Its Religious Needs*

Prepared by Rev. John T. Stewart

Worship Approach

You may vary the usual order by holding the note and mood of worship to the end. Engage a competent person to lead in prayer at the close, praying for the unity of mankind in Jesus Christ. Avoid the impression that worship is an opening "exercise" to be gone through with in order to get to something else. Have the first hymn, then the first and second Scripture lessons. Then use a few brief prayers from *A Book of Prayers* (a publication of the Commission on Evangelism, 5 cents) e.g., "For All Sorts and Conditions of Men," "For the Spread of the Gospel," "For Brotherhood," "For Missionaries." Later in the meeting, after the topics have been presented, the third Scripture lesson and the second hymn may be used.

Hymns: "Lord of All Being, Throned Afar," (Oliver W. Holmes)
"Christ Is Made the Sure Foundation" (ancient Latin)

Scripture Lessons: Isaiah LXI; Mark I: 1-15; Second Corinthians IV

Program Suggestions

(Note to the Leader: In preparing this program, above all things do NOT permit it to become just one more discussion of Religion as a topic. Rather try to give religion a chance to speak for itself. Most discussions of religion are dreary affairs and lead nowhere. For this reason, in order to keep your meeting on a proper level, the selection of all your materials is most important.)

STUDY PERIOD (25 to 30 minutes)

1. First, let the leader present briefly the substance of two leaflets issued by the Commission on Evangelism: "The Mood for Public Worship," and "True Religion."

*This is the fourth of a series of ten program outlines for adult meetings to appear in The Missionary Herald during the year 1932-33 on the general theme of "The Church." The series is planned by the Committee on Missionary Education. Another outline on the same subject, but by a different writer, will appear each month in *The American Missionary* number of the *Congregationalist* and *Herald of Gospel Liberty*.

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2. Let some member give the substance of an article in the August MISSIONARY HERALD, "A Message to Outgoing Missionaries," by Raymond Calkins. A few of his excellent paragraphs might be read in full.

3. Topic for a short talk: "How the church meets the religious needs of the members of a family" (public worship for all, moral and religious training of children and their worship programs, Bible study in all languages, the rich treasure of music in our churches, the sacraments, comfort and companionship for the aged and shut-ins and the Gospel for the poor, the afflicted and distressed everywhere).

4. Topic: "Why we should make our churches more beautiful." (Why we should cultivate the finest in sacred music. The use of art and drama in worship. Under this topic ought to be emphasized our own settled policy for nationalizing the Christian church in every land, using the national architecture and music and art and drama, as well as the native language).

5. It might make the meeting more interesting if some member should give a brief description of typical churches in several lands, for example, one in Africa, India, an old English church, the New England type, on the prairie, in southern California. What considerations ought to determine the type of church to be built in a community? What do we mean when we say that people ought to be "made to feel at home" in their church?

6. A good conclusion to the study might be a summary of the ways in which the church meets the religious needs of all the people in any community. (In this last topic avoid the lecture method and manner. Make the short talk human by filling it with human beings. This will have to be made by someone who reads the missionary magazines). Start with the simple fact that religious needs—the deeply personal ones —are quite the same the world over. The factory girl in Japan, the factory girl in Chicago, the miner in South Africa, the miner in West Virginia, the farmer in China, the farmer in Iowa, the student, the professionals, housewives, merchants, strangers in big cities, vagrants; the very young, youth, maturity, middle age, old age; the rich, poor, and middle class. Go on to the simple fact that the problems of life are also much the same, and the big occasions of life are always alike—birth and death, marriage and the coming of children; the passing of the one family in each generation while the stream goes on. In these major events is the chief ministry of religion.

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Book Chat

The readers of our October number will have noticed that on page 357 the Pilgrim Press of Boston and Chicago advertises the book that is commanding attention, namely *Ozora Stearns Davis* by Grace Tinker Davis. We think so much of this book that we are offering it in connection with subscriptions for THE MISSIONARY HERALD. The book is a brief but most interesting narrative of one whom thousands of us knew and loved. It is written in a simple and readable style. Dr. Davis' character, personality and real warm-hearted missionary spirit preach in every page, and his work as pastor, preacher, and educator is illumined by an apt use of some of his choicest poems. We anticipate a wide reading for the book and a renewed consecration and purpose on the part of those who read.

Mrs. Davis has handled in but a few sentences the matter of psychical research in which her husband was interested. What she says may prove disappointing to many who wanted to have President Davis come out "openly and positively" on the matter, but as he had come to no conclusions why say more?

We should have spoken of Janet Miller's *Jungles Preferred*. This was brought out in 1931 by Houghton Mifflin Company of Boston. It is unusually well written and should take its place in real missionary literature. It was the story of an English woman who went out in medical service to the Belgian Congo region. It is full of local color.

Anyone who is familiar with the missionary history of India covering the past thirty years will know of Sir William J. Wanless, M.D. He has just brought out a book (Revell, $1.50) entitled *An American Doctor at Work in India*. He gives the story of his medical work at Miraj, India, and in doing so touches upon a thousand and one things that are of especial interest to us today, e.g. Untouchability, Gandhi as a Patient, Disease Prevalence in India, The Place and Policy of Medical Missions in India, etc.

THIS IS CHRISTMAS SHOPPING TIME

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All this is in Part I. The second part is a paper that was read before the New York Academy of Medicine in 1929 and has chapters on Medical Missions, Medical Education in India, Medical Institutions there, etc., etc.

We have been looking over three books on China, *Yellow Rivers* by Earl Herbert Cressy (Harper and Brothers, $1.50), *Lim Yik Choy* by Charles R. Shepherd (Revell, $1.50), and *As It Looks to Young China* (Friendship Press, 150 Fifth Avenue, New York, $1.00 cloth, $.60 paper).

This last gives chapters by a group of prominent Christian Chinese. It is edited by William Hung, professor of history in Yenching University, Peiping. The first chapter is by Dr. Hung on "Setting Confucius Aside"; the second ("The Family") by Dr. Timothy Tingfang Lew, professor of psychology in Yenching; the third ("The School") by K. Ma, professor of Chinese literature in Yenching. Our old friend, James S. Chuan, manager of the Chin Ch'eng Bank, Peiping, has a chapter on "The Vocation." Mr. J. F. Li, professor of religion in Yenching, writes on "The Nation," and Chapter VI ("The World") is handled by Y. Y. Tsu, director of social and religious work in Peking Union Medical College. The last chapter ("The Church") is by the Dean of the School of Religion in Yenching, Mr. T. C. Chao.

The book is written with the purpose of telling how dreams challenge reality in China. As Dr. Hung says, "Reality never fails to grin at the dreams of youth. Youth keeps on dreaming. When it wakes up, reality is gone." We highly recommend this book and hope for it a wide reading and an extensive use as a textbook.

Lim Yik Choy is a story of a Chinese orphan. Someone has called it a "study in child psychology, juvenile delinquency, race prejudice, and Christian Americanization." Lim was orphaned in China and brought later to America. The book gives a fairly good idea of the vicissitudes through which a young alien has to pass in this land of the free and the home of the brave.

Yellow Rivers is by a man who spent twenty years in China as a Baptist missionary and considerable time as secretary of the Famine Relief Committee of China. The story is rather realistic. The characters are the kind that one meets in China today. The book brings out the dramatic conflict between the old and the new in China today as Western ideas and personalities impinge on centuries-old conservative cultures.

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Our Stamp Corner

Bulgaria is an agricultural country, with very little industry. If you become acquainted with the Bulgarian people you will discover how much attached they are to the soil. If you wish to see the peasant of Bulgaria at work—and he as well as his family is a very hard worker—you should visit him in the fields. Many artists have pictured the peasants at work, which they take very seriously and with joy, for in Bulgaria practically everyone in the village has his own land. One of the stamps here reproduced represents a group of peasants working in the wheat fields. You can see them working but you cannot hear their song, which echoes miles away.

Bulgaria is one of the very few kingdoms left. One of the reasons may be found in their King, Boris III, who is the most liberal and democratic of kings. He is a friend of his subjects and spends much time among them. Many times one will find him among a group of peasants in a village, or talking to a shepherd in the mountains. Our second stamp features a portrait of the King.

In 1929 there appeared a series of stamps commemorating the 50th anniversary of the liberation of Bulgaria from the Turkish yoke. One of the stamps in the series represents the Czar of Russia, Alexander II, called by the Bulgarians, Czar Liberator. The rest of the series represent different revolutionaries who fought either with pen and ink or with military arms. Some of them were killed while fighting for the freedom of their country. Others were able to see their country freed.

Of special interest is the stamp issued in 1930 in honor of the marriage of King Boris to an Italian princess. Rumor has it that this marriage was the result of a long romance.

We are sorry to be unable to reproduce all of the stamps mentioned in this write-up, which was furnished us through the courtesy of Mr. Zahari Doitcheff of Bulgaria, at present a student in the School of Architecture at Harvard College.

Hepzibeth Persis Goodnow Bruce

"How do you know me?" asked Lillian Bruce Pendleton of a woman she and her husband met in the mountains when they went to India for a short stay. The woman's eyes fairly shone with friendly recognition as she salaamed.

"I sell eggs to the Madam Sahib in the Mission House, and she tells me about God. I never heard of that kind of a god until she told me."

"And how did you know I was her daughter?"

"She told me last time I was there that you were coming. She said she hadn't seen you for many, many years. How could I help but know you when you talk our language, like the Madam Sahib, your mother. See," and she put down her empty basket to spread out the border of her *lugadi*. "Madam Sahib gave me this garment. My old one was quite worn out."

The natural and simple way in which Mrs. Bruce spoke of spiritual truths with all who came to her door was familiar to the whole countryside around Panchgani, which had been her home during the last score of years of her life. She realized that she had something of supreme value to share with all whom she met. And she shared it without hesitation and wholly without offense.

Everyone knew the little pink and white, silver-haired, sweet and gentle lady, and everyone loved her. Not only because of what she was in herself but because she never spoke ill of anyone, always seeing the good in others. All who visited her, Anglo-Indians, Europeans, Hindus, high or low, came to pray and to praise God, no matter what else they came for; a little informal prayer-meeting was her greatest delight; she sang and sang well, even in her eighties, the gospel hymns she had loved and sung all her long life. She could read her Bible herself almost until the very last, and until within the last year wrote her letters with her own hand. Her very faithful substitute in both reading and writing was Mr. David Dhalwani, a cultured Indian gentleman, now a correspondent of *The Times of India*, who had grown up as one of "her boys." Another of her specially helpful younger friends was Miss Beatrice Smith, sister of the Stanley Smith who is an English associate member of the Marathi Mission. She endeared herself to Mrs. Bruce in a lovely way.

One of the fascinating things Professor Pendleton, Mrs. Bruce's son-in-law, noticed during his visit in 1930 was her ability to keep in touch with all the phases of the work of the Mission without interfering with any. Missionary work had changed greatly in its range and therefore in its emphasis from that to which she and her generation had given their lives. Every one of the new aspects she seemed to understand; she had not only insight but sympathy, and never talked about "the good old days."

Hepzibeth Goodnow was born January 16, 1844 in Sudbury, Massachusetts, was educated in Charlestown Female Seminary, married Rev. Henry James Bruce of Hardwick in 1862, and with him joined the Marathi Mission the following year. Her husband died in 1909 and she thereupon settled

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in Panchgani, retiring from active service in 1925. She died in Ahmednagar on September 24. Her children are Miss Clara H. Bruce, principal of the great American Mission Girls' High School in Ahmednagar, Mrs. Charles S. Pendleton of Nashville, Tennessee, Mrs. H. B. Cooper of Philadelphia, George H. Bruce of Medford, Massachusetts, and Dr. Harold N. Bruce of Plymouth, Massachusetts.

The daughter of an early missionary wrote to one of hers: "These precious pioneers, who with all their self-sacrifice and courage were so beautifully human, whose humility and sweet reasonableness compelled the love and admiration of all whom they met! What a rich legacy is ours to be the daughters of such men and women who have blessed the world by being their best selves and living Christ in so natural and simple a way!"

Charlotte F. Grant, R. N.

Miss Grant was associated with us in the work of the Azariah Smith Memorial Hospital in Aintab before the World War. Her interest in the people about her, not only with those with whom she came in contact in the course of her daily duties, but with many with whom she became acquainted in the city, was very sincere. She was always seeking ways of helping them: at one time through dressing only in materials made in the country.

She was the embodiment of energy, and was never known to acknowledge that she was weary. Her dislike of yielding to anything akin to softness was shown during the winter still known as the "great snow winter." Her beloved plants froze in her six-windowed room, water froze, ink froze; but she could not be persuaded to join the group of American women in the girls' school. Finally, she had to be taken by force, but exacted the condition that she be given the coldest room.

Her fund of ready wit and resourcefulness in planning entertainments was a great asset to the mission circle, as was her skill in taking photos. These were so good that, even this past year, some of her films have been asked for and used.

After her return to America, her letters showed how true was her love for the hospital, for her associates, for former patients, and for the friends she had made. Her interest in the evangelistic work among Turks and Armenians seemed to grow with the years, as she kept in touch with all that was being done. We knew, too, how she sought to help Armenians who had come to America.

CAROLINE F. HAMILTON, M.D.

Personalia

MRS. ORRAMEL H. GULICK celebrated October 8 her ninety-ninth birthday. It was in Honolulu, where she was born, daughter of a missionary of the Board, in 1833. In 1855 she married the son of another missionary, one of eight children, six of whom have served in Japan. To Japan the Orramel Gulicks went in 1870, returning to Honolulu in 1887.

Another of the pioneer missionaries in Japan, MRS. M. L. GORDON, celebrated her birthday on September 3. It was her eightieth, and 1932 was the sixtieth year since her arrival in Japan.

REV. O. E. LOVELL, supervisor of the day schools of the South Africa Mission, has started a social service column in the Natal *Ilange Lase*. It is *Christian* social service contribution: "God is interested in community well-being, as well as in individual redemption," he wrote in his introduction.

DR. TASAKU HARADA, professor of Japanese history and language at the University of Hawaii since 1920, recently made professor emeritus following his resignation on account of failing health, has had conferred upon him the honorary degree of Doctor of Laws. He is only the second to be thus honored by the U. of H., the first being President Sanford Dole. He has received this degree from Edinburgh

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University and a D.D. from Amherst. Dr. Harada is a graduate of Doshisha and Yale, was minister of Congregational churches in Kobe, Tokyo, and Kyoto, director and chairman of the National Council of Congregational churches in Japan, first president of the National Christian Endeavor Union of Japan, editor of various Christian publications, president 1907-1919 of Doshisha University.

Dr. Lucius C. Porter has twice served as exchange professor from Yenching University to Harvard University. This last summer he conducted a seminar on Far Eastern Civilization for a group of selected students including professors of history, heads of history departments, and university and college authorities. It will be remembered that in 1922-1924 he reorganized and conducted the department of Chinese studies at Columbia University. He has recently returned to China.

The Chronicle

Sailed for the Field

October 6. From San Francisco, Miss Helen Dizney and Miss Mary McClure, returning to the North China Mission.

October 8. From Vancouver, Rev. Frank Cary and family, returning to the Japan Mission.

October 11. From Liverpool, Rev. Stephen P. Hieb and family, returning to the Marathi Mission.

October 14. From Liverpool, Miss Winifred Morton, returning to the Ceylon Mission.

October 18. From New York, Mrs. Harry R. Meyering and son, returning to the Near East Mission.

October 28. From Liverpool, Miss Bertha K. Smith, returning to the Madura Mission.

Arrivals on the Field

August 5. At Sachikela, Angola, West Africa, Miss Louise Rounds, returning to the mission.

August 26. At Peiping, Miss Constance Buell, Miss Ruth E. Van Kirk, returning to the North China Mission.

August 30. At Paotingfu, Miss Abbie G. Chapin, returning to the North China Mission.

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September 00. At Tunghsien, North China, Dr. and Mrs. Hugh L. Robinson, returning to the mission.

September 00. At Peiping, North China, Rev. and Mrs. Lucius C. Porter, returning to the mission.

September 6. At Sholapur, India, Miss Margaret G. Hammaker, returning to the Marathi Mission.

September 19. At Foochow, China, Dr. and Mrs. Horace E. Campbell, Miss Nellie M. Walker, returning to the mission; Miss Florence A. Floyd, joining the mission.

October 19. At Yokohama, Japan, Rev. and Mrs. Frank Cary, Mrs. Otis Cary, returning to the mission.

ARRIVALS FROM THE FIELD

September 26. In New York, Miss Lillian C. Brauer of Adana, Turkey.

MARRIAGE

August 7. At New Milford, Connecticut, Miss Sarah Stone, formerly of Adana, Turkey, to Mr. LeRoy W. Foote.

DEATHS

October 17. At Auburndale, Massachusetts, Miss Charlotte F. Grant, formerly in service as a nurse in Aintab, Turkey.

October 27. At Pomona, California, Rev. Alden Buel Case, missionary in Mexico 1884-1896.

November 8. At Taiku, North China, Dr. Willoughby A. Hemingway, physician in China since 1903.

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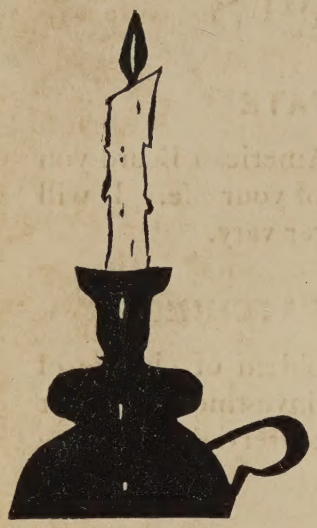

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